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An ansvvere

F O R T H E

T Y M E, T O T H E E X-

amination put in print, vvith out
the authours name, pretending to
mayntayne the apparrell prescribed
against the declaration of the myni-
sters of London,

Phillip. III.

*As many as be perfect, let vs be thus mynded but
if you be othervvise mynded, god shall
reuele euen the same to you.*

M. D. L X V I.

No. 37.2.

[From the library of Mr. Beresford Hope.]

APPAREL of the Clergy. An Answer for the Tyme to the Examination put in print, without Author's Name, pretending to mayntayne the Apparel prescribed against the Declaration of the Mynisters of London, small 8vo. with the folding table and an additional leaf at page 23, blue morocco extra, gilt edges, very fine copy

3 13 6

Secretly printed, 1566
The "Examination" is here reprinted with the "Answer."

[This was a reply of the Puritans to the Answer [32] to their original Declaration. It reprints that answer [Brief Examination for the tyme, etc] in replying to it. It was necessarily privately printed, probably on the Continent.]

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Henry M. Dexter,

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TO THE PLACE ROMANES

xvi. *which the examiner addith to the title of his booke and alledgith it vntreuly, for it is Romans xiiii.*

1 Besech you brethren marke them which cause diuisions

I besech yow brethrene marke whether part causith diuision, they that in the lest matters shew the selues to be faithfull, yet not cōde ninge other, or they that for so smalle matters cut of so manye lerned, auncient, & godlie Ministers, whome they are not able to charge wth anye fault in doctrine, or conuersation.

And geue occasions of enyll

A Nd whether they giue offense, wch to auoid offense are cōtent to susteyne so great lose and trouble.

Contrary to the doctrine which ye haue learned, and annoyde them.

And whether it be contrary to the doctrine which you haue lerned, to abstaine frome all shewe of euill, when you haue lerned that all the leuen of Antichrist is euill.

A. ii.

*For they that are such serue not the Lorde Iesus Christ,
but their owne bellies.*

Consider whether they serue there owne bellies, and not the Lord wich to serue the Lord purely and sincerly are content to depart with all there worldlie lyuings and preferments to such as nowe do vse them.

*And with swete and flattering wordes deceyue the
hartes of the Innocentes.*

And whether they deceaue with swete and flattering words: wich if they wold flatter and dissemble, in thes smallie matters, might retaine their promotions and lyuings.

Thus hath the examinar vncharitably alledged this text of holie scripture, to haue it applyed (but vnruly) vnto ys, for this place bothe touchith doctrine, wherē, he knowith that wee do agree with the church of England, and also by it are notid such false apostles as cople corruptelic the Gospel and ceremonis together. who are giltie herin let the church iudge.

*To the place of S. Augustin cited
by the Examiner.*

IT is manifest that S. Augustin spekith of things meatlie indifferent, as apperith by his examples of communicating on Sonday or Saterdaye, &c. or orders wich euerie church had diuers, beyng grouded vpon the scriptures, and differing in maner of vsing: and not of admittyng Ceremonies, and orders of the gentills,

Jewis, or heritikes: and therefore nothing per-
taining to this cause.

Augustin conserning Iewish ceremonies,
Episto. 19.

THerfore as yow on the contrarie part saye
and although all the would (as you say) be
against vs, you do frelie pronounce that the ce-
remonies of the Iewis, are petnicious ad deadlie
to Christians and whosoeuer shall obserue thes,
ayther Iew or Gentill, that he is thrown down
into the diuills dungeon: so doe I confirme this
sayning of yonrs, and add, that whosoeuar Iewe
or Gentill shall obserue them eyther in dede, or
ells but in shew, that he ys throun doune into
the diuills pit.

Augustin conserninge gentil orders, Episto. 73.

THe superstitiō of things wich the Gentills
tied about them among the wich, earings
of men, hanging on the tips of their ears, of one
sid, is accounted worthy to be detested, it is vsed
not to please men but to serue diuils. But who
can fynd out in scriptures the particular forbid-
ding of wicked supersticions whereas the apo-
stole doth generallye saye. I will not haue you
partakers of diuils: and againe what concord
is betwixt Christ and Belyal? vnlesse parauentu-
re because he named Belial, and forbad gene-
rally the societie of diuills. Is it lausfull for a
Christian to sacrifice to Neptune, because wee
find nothuig perticularlie forbidden as conser-
ning Neptune? In the meane space let the wret-
chis be warned, that if they will not obey whol-
som doctrin, yet at the lest wise that they desed

not sacrilege. But what must wee doe With the
yf they be afraide to lose their earrings, and a-
re not afraid to receiue the bodie of Christ,
With the badge of the diuill.

Augustin consernig the Ceremonies
of heritikes, Epist. 86.

TO fast on sondaie is a greate offēce, especia-
ly since that detestable heresie of the Mani-
chies, wich is directlie against the catholick
faith: and holie scriptures, was openlie knowē:
wich Manichies did apoint that daye to thier
auditors, as lausfull to fast in. by the wich that
fastig on the sondaie is accōpted more horrible.

Here might wee also add Chrysostoms sen-
tens: but to auoide prolixitie wee referre the
reder to the first homelie against the fast of the
Iews.

TO THE PREFACE.

IT is an easie matter for a Rhe-
toriciā or sophister hauig auto-
ritie on his side to storris h and
flaunt, as though he hadd got-
ten the victorie, when in deed
he darenor ons loine the bat-
tell: wherfore passing ouer his exordium com-
mune, wee desire the redar to waye this mans
Writing with the epistels of Bucer and Martir,
annexid to the end. And to indg wether the sa-
me spirit be in them both. They bear with the
things tollerable for à tyme, wishing the vtter
abolishing of them. This man defendith them
as good

as good orders, profitable to edifie, and therefore mete to be retayned still. They esteeme the resisters as godlie bretherne, he condemneth them as scismatikes, bellie gods, deceuers, flatterers, fooles, such as haue bene vnlearnedlie brought vp in prophan occupations: Puffed vp in arrogancie of them selues, chargeable to vanities of assertions of whō it is feared that they make post hast to be Anabaptists, and Libertines: gone out frome vs, but belike neuer of vs: differing not much frome, Donatists shrinking and refusing Ministers of London. disturbers factious willfull, entanglers, and encomberers of the consciēces, of their herers, girders, nippers, scoffers, biters, snappers at Superiors, hauing the spirit of Irony, like to Audiani, smelling of Donatistrie, or of Papistrie, Rogatians, Circumcellians, and Pelagians. But concerning Salomons counsell wee might perchaunce, turne it against the examiner, if wee knew him wiche although wee do not, yet wee maye be bold to put him in mynd of the counsell of Christ, *Ne sit iudicare, &c.* and he that saith thou foole &c. and yet he callith his brothere foole. *Math. 7.*

And the counsell of S. Paull, let no man deceaue him selfe, if anye of yow seme to be wise in this world: let him become a foole that he may be wise: desiring him also to remember, that God hath chosen the foolish of this world to confound the wise. *1. Cor. 3.*
1. Cor. 1.

A. iiii.

To the Christian reader.

If for any occasion the counsaile of Salomon, contrarie to it self at the first sight, maye haue place to be alleaged out of the xxvi. Chapter of his Prouerbes, that is. *Ne respondeas stulto iuxta stultitiam suam, ne efficiaris ei similis, (And againe) Responde stulto iuxta stultitiam suam, ne sibi sapiens esse videatur.* Answerere not a foole according to his foolishnes, lest thou be made lyke to hym. And agayne: Answer a foole accordyng to his foolishnes, lest he maye seme to himself to be wise: It may now of good congruence be uerified in the cause uttered in question for. order of ministers appareill. It is not vnknowne what argumentes and conclusions, what letteri and verrynges haue ben used and tossed from man to man in secrete sort, for these two or three yeres, to disproue the libertie of the chyl dren of God in the vse of externe thynges, to conuel the obedience that true Subiectes shoulde persourne to the auctoritie of theyr Prince, & to the lawes of the Realme establisshed, to the discreditynge and condemnation of such which in a whole conscience thynke it lawefull for them to weare, and yet charitably beeryng with the wealnes of such whose consciences are entangled with fearful scrupulosities towards the same.

It is well knowen, that the matter was not handled so secretlic these ii. or iii. yeres but openly set forth in the pulpit these seuen yeres: without any grete contradiction: but it may be said, this is your houre. wee may loke for great truth in the body of your discourse, when your begynnyng is so farced with lyes. This cause was not taken in hand, to disproue your libertie, but rather to proue that your libertie shold not be made necessity: as the letter of a certaine bis hop written to a noble man witnesseth. And to teach you to use your libertie

to profit, and edification, according to those sayings: all things are lafull for me, but all things do not edifie. Let no man seeke his owne profite but an other mans: neyther to conuell (for so yow terme it) the obediens to the Prince, and her lawes: but to teach cheife obedience, to god and his word: nor to discredit and condemne them, that can away with them for wee all wais iudged of them as S. Paull willich, they stand or fall to their Lord for if wee had condemnid them, wee wold neuer haue cōmunicated with them but to discharg our own consciences and to labor for the synceritie, as well, in rites, as in doctrin. As for the charitable bearing wich yow speake of, doth litill appere in these sayings, subscribe, or be deprived, wear or preach not. This is but small bearing.

*The small vveight of theyr reasons and argumentes so set out, theyr cause so harde to defende vvithblearnyng (so many graue vvyters of iudgement agaynst them) the matter fully debated by the best learned men of the Realme of late, vvith thorder of the counsaile talzen in the tyme of blessed memoris Kyng Edwarde, and fully concluded: caused diuers men (being yet offended vvith suche vnadvised vvytynges) to holde theyr penner, vvithout more confuting or disprouyng the same, as vvas easye for them to do: partly stayed by the fyrst part of Salomons counsaile: *Ne respondeas stulto iuxta stultitiam suam, ne efficiaris ei similis.* Tea moreover, charitie borne to the aucthours of such vvytynges, moued some men to leape patience, and the counsell of S. Paule helde others in silence, vvheras he chargeth his scholer Timothe thus: *Stultitas & inruditas questiones respue, sciens eas parere pugnas: potro seruum Domini non oportet pugnare, sed placidum esse erga omnes propensum ad docendum, tolerantem malos cum mansuetudine erudientem eos qui obfistunt, si quando det illis Deus poenitentiam ad agnoscendū veritatem, & resipiscant a diaboli laqueo, capti ab eo ad ipsius voluntatem.* Foolyshe and vn learned que-*

strone put from thee, remembryng that they do but gender stryfe
for the seruant of the Lorde must not strine, but must be pea-
ceable vnto all men, and apt to teache, and one that can suffer
the euill in melleenes, and can insourme them that resist, yf
that God at any tyme vvyll geue them repentaunce for to
knowe the trueth, that they may comme to them selues a-
gayne out of the snare of the denyll, vvhich are nouwe taKen
of hym at hys vvyll.

These be wordes of course, common to all
them, that go about to ouertthrow any cause,
wiche because they are brought in without pro-
se, wee may stand to the deniall. The argumēt
wear more weightie than yow cold auoid: and
whan yow haue by Gods word confuted them
than yow may more iustlie call them weake.
The cause so easie, to defend with lerning and
scripture, that yow neuer durst assaile it, so ma-
ny graue writers against yow: the matter ne-
uar fully debated by the best lerned in this Re-
alme but of necessitie enioyned them caused
yow to staye your pen vntill now: their neces-
sarie defēce, caused yow to write sothing least
yow should be thought to haue nothinge.
Yf the rule of S. Paull had bene kept, this que-
stion of popish Ceremonies had not bene thus
ernestlie moued, nor so sharplie folowd. But
Pauls place is wrōglie alleged by yow, for that
he meanith questiōs of genelogyes, &c. wiche
pertayne nothing to doctryn, nor disceplyne in
churchs of Christ. The question of rites and ce-
remonies yow knowe Paull him self, and the
writers both olde, and newe haue diligentlie
handled, and therefore may not be thought
a foolish and vnlerned question.

To enforce this text at this tyme in the particuler appli-
yng therof, shalbe spared yet, for hope of their amendement

who haue disorderly behaued them selues. To exagere the matter agaynst them, with much alleaging learned mens iudgements, many dead, some yet alyue, otherwise then to in fruit shē by a few reported, shal also be spared, as it would haue ben vyfshed, the matter wholly myght rather with silence haue ben styll buryed. But now the prouocation of a treatise so solemly aduouced, so confidently affirmed, of very late so publicly by print diuulged and disparsed, hath made this wryter now to thynke it hygh tyme, recall to remembraunce the latter part of Salomons sentence: Respōde stulto iuxta stultitiā suā, ne videatur tibi sapiēs. Not yet professyng by this examination to say halfe so much as myght be spozē in the comprehension of the cause, nor talzng so much aduantage agaynst that inconsiderat wrytyng, as it myght deserue to be charged: but briefly to put to the audience consideration the vualzng of the reasons, the sophistication of the arguments of that discourse, unworthy of it selfe, to saye (the truer) to be once answered, as beyng so unwritten, as euery man, but such as be eyther to partially bent to the cause, or for lazē of learnyng can not expende the substance of the wrytyng, maye perceyue that it muste nedes fall to ruyn & decaye of credite of it selfe, though no man should bende any force at it, & how soeuer (in the heate which is now talzē) thought to be myttyly, grauely, inuincibly unwritten, but unworthy in deede to be put out in the name of such, whom it would speciali defende.

A good deuine shold spare at all tymes, to inforce textes of scriptures, wiche he ought rather rightly to applie, according to the meaning of the holie gost. As yow delighit in ynkehorne terms, and borrowd spechis, as exagere, diuulged, dispensed, comprehension, expend, concord, in farce, expect, intimate, &c. so sometime yow vse them as one not well acquainted with the. When yow say publicly diuulged, Non loqueris vulgo, yow speke not to the common people. yow can speke twise as much, as yow doe: O noble rhetorician: yow will not take so mu-

the aduantage against the inconsiderat writing
it is not worthie anye answer: it will faull to
ruine of it selfe. Nowe wold to god yow wold
haue writ as much as yow could and are hable.

If ye aske me whom I could thinke to be vnder the
protection thereof: Surely I can not see, that diuers suche as be
learned, and commonly iudged to be amongst this number, can
muche ioy to fight vnder that banner, or to runne with them to
that marke they shooke at. For it is certaine, that many vnder
this smale route, named London Ministers, woulde haue ioy-
ned with them for their more honestie, be farre from their de-
terminations in this question, neither so handling it, nor so
woulde conclude in this cause as they do: VVho householder,
some of them, do yet a litle stay at the using of this apparel in
themselves, yet be not of their iudgement to condemne the
thyngs of unclergies, neither in themselves, nor in the use of
them, as the Ministers in this Church of Englande be caled no
more to weare them. And therefore householder they woulde
wayshe a libertie to theyr owne consciences reserved, tyll they
may see more in the cause, yet be they farre off to condemne
theyr brothers, whose consciences can serue, them for obedience
saue to use them.

Yow wold fayne perswade me that no lerned
men, are of oure iudgment, but wee ko-
we that the gretist part of the best lernid, yea
of them that weare them, were of this opiniō.
No man to our knowleg cōdemnith the things
nor the vsers of them of wickednes. And yow
your selfe in your examination often affirm
that wee graunt them to be indifferent.

And therefore I must needs wypp a great many out of
their brotherhood, in their singularities enteyned in this last
writing, and say: They be but a ueri fewe in themselves, o-
ther then such as haue ben eyther vnlearnedly brought up, most
in prophane occupation, or suche as be puffed up in an arrogan-
ce of themselves, peradventure chargeable, to suche vanities
of assertions, as at this tyme I wyll spare to charge them. God
graunt they do not by this degree, fall to the sectes of Anaba-

*pristes, or Libertines, where unto some wylse and zelous men
of their owne frendes & Patrones, feare they do make poste
haste, one day, openly to professe.*

Yf yow with all the lerned of your side
wold procure us a free and a generall disputa-
cion to haue the matter quietly debated, ad in-
differentlie iudged, yow shoulde se a great nō-
ber redie to defende our cause, with their tonge
whom yow now blot out with your penn: for
it is well known that not onelie a few vnlearned
brought vp in prophane occupations, as yow
vncharitable and slanderouslie report: but a gret
number of wise, godlie, and lernid men, such
as haue bene and are the eldest preachers in
England neuer stayned with any recantacion,
or subscription, brought upp in all kind of ler-
ning, both of artes and tounge, such as haue
the name not onelie at home but also in forrai-
ne nations, to be in the number of the best ler-
ned in the realm, agree with us, in this cause,
and of them partly haue wee lernid this iudg-
ment. wherfore yow haue lost more credit
with all indifferent men, by this your slan-
derous defacing of vs, then all your examination
is able to purchase to your cause. Of the same
spirit it procedith that yow charg us, with post
hast towards the sectes of Anabaptists, and Li-
bertins, wich ar so farr frome such detestable
heresies as yow are, frome christian charitie, so
to iudge of vs. As at the argumēt of multitude
customes orders, and lerning, are set from the
schole of papists whom by this kind of reason-
ing, yow more confirme in thier errour, than
strengthen your cause, or weaken ours. To be

called from an occupation to the mynisterie of the church, is no more reproch nowe, to men mete for that function, then it was to Petar, Paull, and the rest of the apostoles. Yf they were vnmete than the Bisshopes are to be blamed for admitting them and most of all for retayning, and daylie multiplyng others, whom nothing ells but a capp and a Surples do make commendable.

VVherupon the aduersaires of true religion can winne no great reioyce at these mens ouersightes, as being but a very fewne, and counted in deede none of the sincere and learned protestauntes, howsoever for a tyme thei seemed to be amongst us. For though they be gone out from us yet they were belylze neuer of us. So that the aduersaries shall haue the whole state of the Clergie in place and reputation, for learning, wysdome, and grauitie, concordely ioyned to be unholly agaynst them, to defend the sinceritie of the Gospell, though a fewne of these malice suche adeo in our Church, as stories malice mention, was neuer wont some to ryse in sundry tymes to trouble the state of their Churches, wher they dwelt. And good it were that these Englishe Luanistes, dyd no to moue delight them selues with any hye reioysinges, as though the Prince woulde for disprouyng of a fewne counterfaites, dyslylze the whole state of the rest of the Cleargie, who shall by Gods grace be able ynough to defende the true religion of the Gospell, whiche they maye heare howe the Prince doth professe dayly and openly, to maintaine and defende to the uttermost iote of the worde of God, with renouncing as well all forrayne authoritie, as all forrayne doctrine, not surely grounded upon this stable rocke of Gods worde. Their fauning flatterie prefaces, their greatly conceyued hopes, their busie dispraisyng of better learned then them selues be, can not so be with the wise mens heades, or hartes, but they can discerneth frō falschood, deuotion frō superstition, papistrise from the Gospell, tyranny frō discipline, Christ frō Antichrist. And therefore first, if ye lerne howe fewne these are, by whom ye delight to slaunder the learned, howe lytle we thinke the rest of the Apostles discrepited, though Iudas fell out frō them, and howe

these be regarded and accepted of, so longe as they thus conti-
 nue, and finally, howe lytle we shall ioy of them, and use
 them, to take the Gospell in defence agaynst you: Ye woulde
 not be so busie to inforce in your booke the reproche of these
 men, to lade other with enuye, the breath of whose penues, ye
 shall neuer be able to answer, say and wryte what ye can.
 your booke so fast and hasty sent over in great numbers, being
 not muche feared for any substance that is in them, may for
 a time relieue you to your sustentation, may be gaineful to your
 Printers & Pedlours, may peradventure ioparda your frendes
 within this your naturall Countrey, for reading and cheris-
 hing matter agaynst their owne suretie, and against the sta-
 te of Realme. But trueth is to hye set, for you to plucke her
 out of heauen, so manifestlye is nouen to be by your papers ob-
 scured, and so surely stablished to drowne her in the myrie
 laltes of your Sophisticall licorous writings. Howsoever ye
 embosse out your glorious files, they be but, Superuacane cō-
 siliatōnes hominū mēte corruptorū. quibus adēpta
 est veritas. qui existimāt quæstū esse piet. with the fore
 part of the text there expressed, that is, but superfluous bra-
 uulings of men peruerse in hart, from whom the truth is
 withdrauuen, which thinke that lucre is godlynes, &c. Ye
 woude best to understand, Quod qui habitat in cœlis. &c.
 irridebit omnes Ianēs & Mābres, qui resistūt veritati,
 homines mēte corrupti, reprobi circa fidē, sed nō pro-
 ficiēt amplius: siquidē amētia istorū euidēs erit omni-
 bus quēadmodū & il. He whiche is in heauen, shal deride
 all Launes & Mambres, which resist the trueth, men of cor-
 rupt mindes, reprobate in the fayth, but they shal preuaile
 no longer, for their madnes shalbe utterlye lē nouen to all
 men as theyrs was. Ye shoulde do well to remember, Quod
 Dominus est qui custodit veritatē. & quod veritas ma-
 gua est & fortior pœ omnibus. veritas enim manet, &
 inualescit in æternū. & viuit & obt. &c. hat it is the
 Lorde whiche preserueh the trueth, for the trueth is of
 great force, and is stronger then all other thynges, for veritie
 will remayne, will preuaile for ever, and wyllye and ha-
 no the victory, worlde without ende.

1. Tim. 6.

Psal. 2.

1. Tim. 3.

Psal. 145.

3. Esc. 4.

Ye weare to be wis hed that the aduersa-
 res of trew religion, had not cause to reioyse at

these your ouersightes: who being not many, if
men many bee measured, by there iudgemēts,
do so boldye pronounce of the rest of your
brethern: that they are not of the syncere and
lerned protestātes: that thei trobell the church
that they be contrefaits: that yow shall litill
ioye, and vse us in the defence of the gospel a-
gainst them: that wee are like Iudas, who yet
god be praysed, neuar fell from Christ, with
that traytor, but iustlie depart frome yow, yet
but in a Ceremony: and that vvee are gone
frome yow, for that belike vvee vveare neuar
of yow, &c. vvhich are yow that vve vvere ne-
uar of yow? By the exemple of S. Paull vvee
may say thus much for our selues: yow ar Chri-
stians? so are vvee. yow are ministrs of Christ?
so are vvee. yow haue suffered for the Gos-
pell of Christ? so haue vvee. That vvhich yow
contend so much for, vvhē yow haue defen-
did it to the vnttermōst: is but the ordynance
of man.

And vwill yow saye that vvee are gone out
of the church of god as heretikes & Antichrist-
ians, because vvee dissent from yow in a tradi-
tion: Thus in your hear, to deface us, yow
vving and and racke S. Ihon. And as for the
defence of religion, God choseth his avne chā-
pions as plesith him. Other vwise it is neyther
lerning, nor vvifdom, nor grauity, but the lord
Iesus vvith the breth of his mouth, that ouerthro
vvith Antichrist. And yet if yow had the spirit
of meake Moses, yow vvould reioice in the
nōber of Prophets: and if yow vveare obedyēt
to Christ,

to christ, or had pitcfull, bowells, toward
the nedie people, yow would pray the lord of
the haruest, to thrust out moe workmen into
his haruest: and not thrust anye out of yt for
such tradicions.

But to draue to and end, and to say some thing to tho-
se vpon whō this labour is bestowed, wude moste glori of this
gaye boote of theera. I shall wisht hem to haue a respec-
to their former calling and profession of the Gospell. And as
loue of grace and truerth (I trust) dyd fyrst induce them: so
God graunt that they do not finally fight agaynst this grace
receyued, and unysfulye peruerge the true sinceritie of the
Gospell, by treading not aright, ouercome by humane cogita-
tions, as was Peter for a tyme, tyll Pauls dyd reprehende him

Yf your dissimulation wear not to ma-
nifestest, yow might caselie disceau vs, with
your faire wordes ad sugered speach. Euē now
wee wear Anabaptistes, Libertines, Iudasses,
and contēid in the churches: yea such as were
neuar belike of the Church, now yow trust the
loue of grace and truerth did induce vs. Call yow
this playne dealinge. Wee thanke god, that he
hath gyuen vs grace, rather to sustayne such
reproche at your handes, and what so euar else
lawes and magistrates shall lay vpo vs, then to
peruert the synceritie of the gospel, by myng-
lyng of it with the leuen of Antichrist: so may
wee call them, though the name be changed
for it is wel known that changing, of names
changith not the thing. As for example of Pe-
ters reprehension, makith altogether agaynst
yow: for Petar offendid by dissimulacion, and
myngling the gospel with the leuen of the
Iewes lawes: wich thing either ignorantly y-
ow omyt, or elie, maliciouſlie dissemble.

16
Trusting that they will so aduisedly expende the car-
nest counsell of these two notable Fathers, Maister Bucer, and
maister Martir, in this their purposed censuring of the ca-
se, that they will finally rest in quiet, praying God in truth
and veritie: forsaking error covered with Telous perswasion
to the sauing of their owne soules to the reioyce of such Chri-
stians to whom they haue ben teachers: as good Subiectes ought
to do: to the glory of God. To whom be all honour and dan-
tion for ever. Amen.

To the epistles of Bucer and Martir, wee
answere, that what so euar semed to them
tollerable for a tyme, is not to be inforced as a
perpetuall lawe. Their epistls and censures to
the contrary are to be shewd. And euen in
these epistls wich yow bring they grant all
the minors, wich yow deny: as in the table fol-
lowing doth apere. Yow go far in iudgemēt.
Can yow make this controuerisie a damnable
errore? and a matter of sauing and loosning soul-
les? so yow do pronouncing. severlye against
vs. God be to yow a more mercifull iudge.



S you pretend in your preface
 that feare lest the Ministers of
 Gods worde shoulde be
 brought into contempt, was
 the cause of the vnderly pub-
 blishing of these your smal-
 reasons: So it is well knowen, that the great
 care whiche the chiefe gouernours of this
 Church of Englande taketh, to preserue true
 and faythfull Ministers from dispite and repro-
 che, moued them to retayne and set forth these
 orders, as whereby (theyr hope is) Gods dili-
 gent seruantes, accomplishing also other par-
 tes of their vocation, myght recouer agayne
 the auncient dignitie of their forefathers, and
 that Gods holy worde & Sacramentes nowe
 (by the craft of Sathan) somethyng basely este-
 emed, myght also haue there due reuerence
 and honor, herein they folowed the steppes of
 wyse Princes and good Fathers, who thought
 it theyr seruice not only to establishe sounde
 doctrine in matters of fayth: but also to redres-
 se and ordayne rytes for discipline and publike
 quiet, as in the godly counsellis appeareth, Ni-
 cœne, Calcidon, and others.

The answerer.

It is well that wee agree in this poynte
 that the ministers of godes worde ought not
 to be condēnid, wee differ only in this, which
 way they may be brought to good estimaciō:
 wee say that they ar worthy of dobell honor
 that rule well, as the scripture teacheth: this
 though you denie not yet, yow appoincte the

B. ii.

the retainyng of the prescribed apparell as a garment wherbye the ministers may recover the dignitie of their forfathers. The true honor I shoulde be geuen to good gouernment and gotten by it. But now experienc teacheth, that an asse, a dissembling papiste, a dronkard, a Swearer, a Gamester, so he receaue your apparell, may haue the honor of retaining his lyuing: but *qui optime presumit* they that rule neuer so well, and are commendable in all poyntes, that S. Paule requirith in a perfecte good minister, for onely refusinge the apparell are thruste out, as men unworthy of any honor dewe to a minister of Christe. Of forfathers wee saye that the Apostolls, not Pharises the Apostells, not Prelates: The Apostells (I saye) which did not seke dignitie by apparell, as these did, as our forfathers. God his worde biderth vs take hede of the Scribes and Pharises that loue to goe in long robes, and to haue salutacions in the market, and highest seates in the sinagoges, and chiefeest romes in feastes. And those thinges which they do, doe you not, sayth Christ, they do all thinges that they may seme to haue reuerence of men. And yf it be not lawfull for the disciples, to get reuerence by Pharisaicall apparell, much lesse lawfull is it for to get reuerence by papisticall apparell. Moreouer yf it be true that you say, that the retainyng of these orders, was to preserue the trew and faithfull ministers from despighte, it is much to be marueled, that now when all men do see the contrarie effect followe, they are not vt-

serlie

verslie abolished, for these ministers that are ma-
 made instrumentes to Eforce these thinges, are
 coumpted Tirauntes and Persecuters, those
 that refuse to receaue them, ar iudged to be re-
 bells, and those that receaue them are rekened
 tournicotes, flatteres, and Waueringe wea-
 ther Cockes. Yf therfore none other thige we-
 ar sought but that which yow pretende: these
 thinges ought spedilie to be taken away. Tou-
 chinge the Sacramentes wee thinke thee insti-
 tution of them to be perfecte that no honor is
 to be sought vnto them by mans inuentiones,
 much less by such apparell, as they haue bene
 most dishonored and defaced withall, by the
 Papistes. God his worde and Sacramentes in
 in the Apostells time, when all thinges wer
 puer and nothing corrupt with mā's tradicions:
 when simple apparell was vsed in the ministe-
 rie, were better esteemed than now. If anie re-
 uerence be gotten, it is this, that the ignorant
 people is made beleue that the old Masse and
 the Communion are all one: and so it maintai-
 neth the error of the dignitie of the popish sa-
 crificing prishode. And wher yow says yow
 follow the examples of the fathers in Niceane
 & Calcedon counsels, you ar not able to proue,
 that they busied thē selues about such trifling
 matters, but rather about the electiones of go-
 od bisshopes and Ministers, excommunications
 of backsliders and correction, of other vices.

The Examiner.

But in your considerations howe smally you
 haue regarded your ductie in this common we

alth, on this maner to make the worlde wödder
 at your factious wylfulnes, before your supe-
 riours (yf you thynke herin you haue any) rea-
 de ouer your reasons, it is rather to be lamen-
 ted, and prosecuted vwith teares, then to be bla-
 sed abroad in wordes, and vttered by penne. Su-
 rely it maye be true here: *Nostalem consuetudinem*
non habemus nec ecclesia dei: We haue no such cüs-
 tome, nor the Churches of god. Leauing then
 to the iudgement of others, whether your run
 not headlong the ready waye to make your
 selues iustly, and the ministerie also euyl spo-
 ken of, by not seeking the peace of the Coun-
 trey where you dwell, and by not obeyng and
 folow yng, but breakyng and forsakyng those
 variable orders and maners, whereby worldly
 quietnes at the least is gotten and mayntayned,
 which (as S. Augustine sayeth) is not the vsage
 of the Citie of God, touchyng maners, lawes,
 and ordinaunces, whereby the religion of the
 liuing God is not hurt: Leauing (I say) this,
 and your consideration to the iudgement of
 others, it shall be sufficient at this tyme to
 weygh the groundes and reasons, whiche you
 vse in refusyng to weare apparell and garmen-
 tes, not nowe of the Popes Church, but of
 Christes Church in Englande.

The Answerer.

The name of peace is verie beweisfull, but
 then it is trulie beneficiall, when the agrement
 with god and his word, is the fundation of
 our peace. Yf the thinges in controuersie were
 nothing els but variable orders, and maners,
 (which

which petition of principall none of vs will
graunte you) we might easelie and wolde
gladlye admit your peace and worldlie quyet-
nesse: not with standing beyng such as they
are: yf yow wolde suffar vs quietlye to dischar-
ge our duties according to our callinge, there
should be small contention on our parte, and
therfor you do vniustlie charge vs with facti-
ons, wilfulnes and contempt of superiours, w-
home we know and ac knowledg as our Su-
periors in the lord vnto whom wee haue alw-
ayes bene redie to render our reasones.

The examiner.

See Emale

It shall not be vnecessary to aduertise the
Christian reader, that in the declaration there
are much paynes bestowed of these discour-
sours (were as very litle needeth) to the intent
(peraduenture) other to aduancee them selues
in theyr knowledge of Gods worde, or to nip
and taunte theyr felowes and betters as valear-
ned and fooles. For where as fewe or none a-
re ignorant, that all thynges should be done to
edifie, no offences should iustly be geuen, and
Christian libettie should alwayes be defended
& such lyke: Yet in cōfirming of these vndou-
bted truthes many wordes are spent, when as
lytle or nothyng is sayd of that which in this
cause and many others contayneth the contro-
uersie, that is of the Minor or next proposition:
As whether these orders do edifie, do offende,
or hurt Christian libettie?

Wherfore thinke not much, if diuers sen-
tences of scripture tending to stablishe one

trueth not denyed at this time be briefly collected and answered together. For those thinges ought and shalbe expended, whiche make any thyng at all to the pithe of these matter.

The answerer.

Let the Christiane Reader be aduertised, how so euar this Examiner now grauntith the Majors to be vndoubted truthes, that before this time, he or they of his side wolde not so receue them, As this that all order ought to serue to edification, they wolde bringe in instans, of the stoles, and pewes, in the Churchis, expounding the sayng of S. Paull, let all be donne to edefinge, not to be ment of domme thinges, but thinges that wear red spoken or songe: therefore was it necessarie to proue them out of godes worde Substantialie. wher you saye our *Minor* is not proued, although, we are men of occupation, yet wee vnderstande that a vniuersall *minor* negative can not be well cōfirmed. Yet our particular minors they ar al redie touched in the Table and herafter, as you giue coccation, shalbe particularlie proued.

The examiner.

The fyrst discourse here, is of edifyng or buyldyng the Church of Christ, which all faythfull Ministers do acknowledge to be their bounden ducie and seruice, accordyng to the graces of God bestowed vpon them, and neuer to hinder and plucke downe awhit: wherof much

much more myght be said then is here rehearsed, if it were needefull to wade further in so Worthy a matter.

Herewithall in textes and expositions, you woulde not greatly haue enlarged your booke, if it had not ben to make al gods Workemen sauīg your selues suspected to the world, as pluckers downe ād destroyers of Gods most holy Tēple, buylded vppon the foundation of the Apostles and Propheres : when as through the grace of God working in thē by true and sounde doctrine in this apparell and orders, manye earnest labourers of the lordes, do trauayle to bryng his people to the full knowledge of Christ, howsoever you haue entangled and ac combred the consciences of your hearers. Ephes. 2.

So then to the two fyrst places, that be out of the second and fourth Chapter to the Ephesians, no more needeth to be spoken, but that all the carefull buylders in this Church of Christ, whiche haue other commaunded or receyued these lawfull orders, fyrst (as they haue before time, so do still take paynes to amplifie and beautifie the spouse of Christ, with the precious iewels of spirituall wysedome: And secondly do vterly forsake vayne, vngodly, and vnprofitable inuentiōs of man, whiche two thynges you seeme to require by your note in a true preacher, and can not denye them (yf you be not wylfull) to be in very many vsyng this apparell. Ephes. 4.

Mat. 7.

You confesse it is the dutie of ministers
 allwaies to builde and neuar to hinder or
 pluke downe, but hear of oure texte and expo-
 sitiones you wolde not haue iudged so rashlie
 yf you had remembred what our Sauour sayth
Nolite iudicare, &c. Iudge not. wee do not af-
 firme that they are all destroyers, and pullers do-
 wn of the Temple, that weare the paparell,
 but wee may well say that all the destroyers
 and pullers downe, are glad to be couerid in
 this Apparell. And that the Ceremonies and ap-
 parell tend not to edification, but destruction,
 for that no man by them is directed to Christ,
 and the sinceritie of the Gospell, neyther yet,
 prouoked to amendment of lyfe, but to Anti-
 christ, and the remembraunce of poperie. Cal-
 uin sayth that al Ceremonies are corrupte and
 hurtfull, except men be directed by them vnto
 Christ. And for these Cerimonies that are vsed
 in papacie, they are seperated from doctrine,
 so that they kepe men in signes lacking all si-
 gnifications, thus saie Cal. Inst. li. 4, cap. 10.
 sect. 15. Secondly whether they refuse all vaine
 vngodly and vnprofitable inuentions, which
 recue this apparell, must be tried by the con-
 clusion of the matter. Yet wee are not mo-
 re to be accused ffor condemning the receuers,
 then you for condemning vs the refusers, agre-
 ing with the most excelent reformed Chirchis,
 of Fraunce, Germanie and Scotland: and will
 yow, see, how yow haue setforwarde godes
 bylding

building in the Cytie of London? Did you not in one day vnfurnish and quite dispatch of work men all the placis in the Cytie whereas a ny greate bildinge was? and haue you not heitherto kept backe those workmen ffrom ther worke? And haue you furnished these places with such diligent laborers againe? and what can this be els but to stay hinder, and plucke downe godes building?

The examiner.

Vpon this vniuersall sentenc: That Christes Ministers must builde vp and not pull downe, you determine that Vicars, Curates and parish Priestes ought to admit no orders whiche may not manifestly appeare vnto them that they do edifie: Geuing eueri man in his paryshe an absolute authoritie, muche more then they had before the prophecie was fulfilled: Kynge shalbe thy Nursefathers, and Queenes thy Nurses. 2/2. 49.

The Answerer.

Wee suppose that euerie pastor ought to be so far lernid, that he may iudg of such matters, or else wee thinke him not worthie to be a minister: and what inconueniens commith of this affirmation, wee do not yet see: forasmuch as S. Paull willith euerie man to be certenlye perswaded, in his own mynd, whether it be lawfull or no, though the matter be neuer so indifferent. For he that doubtith is con-

Ez. 49.

1 Sam. 14.

Ia. 49.

demiid, because he wantith faith : and that
 wich is not of faith is yane. Werfore when
 the scripture biddith all things to be done to e-
 dedie. A good pastor should admit nothing, but
 that wich he is perswaded will edifie. And of
 this iudgement is that reuerend ffather Peter
 Martir in plaine words, who putting a diffe-
 rence between Ecclesiasticall and polliticall lawes
 saith *Spektanda est in Ecclesiasticis. Eutaxia,*
in politicis autem parendum est, quamuis in eam eut-
taxiam non videas: In ecclesiasticall lawes good
 order must be considered, but in polliticall la-
 wes thou must obey, although thou see not
 that good order, But where yow name vicars,
 curats, ad parrish prests, wherof wee made no
 mention in our declaration, leuing out Archi-
 bishopes, Bishopes, Desnes, Archedecons,
 Prebendaries, Cannons, and Parsons: wee mar-
 nell what yow meane, vnles yow thinke no-
 ne of them so mad as to ioyne with vs, in this
 cause. Yet shall the porest mynisters, euen e-
 uerie vicar, curat, and parrish priest, (as yow
 call them) haue as great authoritie, in the mi-
 nistration of the word, and Sacraments, in
 his Church, as any of these prelates: whom y-
 ow spare to name. wee confesse that kings
 and Quees, shold be Nurcies of the Church
 but not Lordes of it, nor of our consciens,
 wich the wordes immediatelic following in
 Isaye doth playnlie declare: bowning down
 ther face to the erth, they shall worship the
 and licke the dust of thy fet. The autho-
 ritie that princis haue ouer the churchis,

is a seruice to defend it, and to seke the profit
therof, rather then a prerogative to burthen it
with superfluous, and hurtfull Ceremonies, at
there pleasure.

The Examiner.

Yet you fearyng the inconueniences that
must nedes folowe so an absurde an opision,
remember your selues in the next lynes and sa-
ye: That if you myght but conceyue an hope,
that the vse of these thynges myght helpe for-
warde the Lordes buyldyng, you woulde not
refuse them. So one tyme, all orders not ma-
nifestly edifyng, must be condempned, another
tyme yf you may hope that they wyll do well,
you will admit them. This your chaungeable
opinion well weyed, differeth not much from
that straunge saying of the Donatistes, of who
se number one Ticonius sayde: *Quod volumus* *August. B*
sanctum est. what we wyll is holy. *pist. 119.*

The Answerer.

Wee fear no such inconueniens, and ther-
fore your racke our wordes as plesith yow.
Thear is no chaungeable opinion to be gathe-
red of our wordes: vnlese yow are more like
the Donatistes, wich for so small a fault, cut of
your bretherne, from yow, if it weare anye
falt at all. And the sayning of Ticonius may
be more iustlie applyed to yow, for what po-
pish Ceremonies yow reiect, they are vnhollye
and what yow will recrue, that is good and
orderlye. yow reiect the vestement, and re-

rayne the Cope, yow reiect the Albe, and re-
taine the Surplese, yow reiect the stole, and re-
taine the typpet, yow reiect the shauen crown
and retayne the square Capp. And yeat these,
and such like, are in one predicament. Why
yow should kepe the one, and refuse the other
wee knon not, but by this rule, *Quod volumus
sanctum est.*

The Examiner.

Epla. 119,

If you had benī S. Augustines time, when
the Church was burthened with humaine
presumptions, so that the condition of the le-
wes was more tollerable (as he wytnesseth)
then the state of Christes Church in those day-
es: belike you would not haue continued prea-
chyng and ministring as he and other did, be-
cause those burthens were not at the fyrst dar-
he cleane taken from your shoulders. But he
learned and taught other that: *Multa toleranda
ubi facultas non datur rescandi:* Many thynges mu-
ste be borne, when orderly meenes do not ser-
ue to cut them of. Yea, he tried by experien-
ce, than some tymes profitable alteryng of
such thynges as were long accoustomed, bread
trouble in the Church by newnes of chaun-
ge, as these his wordes testifie. *Ipsa quippe muta-*

Epla. 18.

*tio consuetudinis etiam que adinuat utilitate, nouitate
perturbat:* For the very chaunge of custome, as
it may do good for the profite thereof so it may
make much trouble for thee wnes therof. Th,
this learned father would haue men to expect
in alteration, done by publike authoritie, con-
uenient tyme and season, in matters that myght
be tol-

he tollerated without Gods heauy displea-
sure.

The Answerer.

Sainct Augustin him selfe was not bur-
thened with those humaine presumptions, that
he writeth of, neyther dothe he counsell his
friend Ianuary, to beare with them at all. Yf
wee ad bene in his tyme wee wold not one-
lie haue lamentid with him: the vntolerable
burden of Ceremonies, but also haue labored
to haue them vntillie abolished, as he him selfe
ginieth counsell wich arguith that wee wold
continew preaching, and ministring, wich is
the cheifest way to deface them. yt is a pleasant
iest for yow to saye, wee refuse preaching,
whem you forbid vs your selfe wich wold
be content to be with owt the lyuing,
so you wold giue vs lyberte that waye
to discharge our consciens. yf wee had bene
in S. August. tyme, wee are verylie perswaded
that he wold not haue put vs from the ministe-
rie, fynding none other fault with vs, but that
wee refuse vpon good Consciens, that wich he
vpon good consideration, thought mete, to be
taken awaye. His iudgment was, that such
things, as haue not authority in scripture, nor
are concluded in counsells, nor confirmed by
custome of the vniuersall Churchs: but are va-
riable and of a doutfull begining: *Vbi facultas
tribuitur, sine vlla dubitatione rescanda. Epistola 119.*
Martir also saith, that Ceremonies are so long
to be suffered, as they make to order, and to so-
me profet of the Church: but when they are

1. Sam. 14.

no longer profitable, then with out all stick1g
and dout, they are to be taken awaye.

1. Sam. 14.

The Examiner.

Here before you shewe what ruine and
destructiō of gods building these fewe orders
lawfully enioyned do make: frankely you
graunt, all these thynges refused nowe of you,
to be of theyr owne nature indifferent, and
that they may be vsed, or not vsed as occasion
shall serue

Heb. 10.

It is harde to say whether this be the mynde
of all the shrinking & refusing Ministers of
London, who are knowen herein not to be of
one iudgement: yea it is affirmed of you a lit-
le after in your declaration, that they be mo-
numentes of idolatry and so to be vterly de-
stroyed: that they be contrarye to Scripture, and
so also not be receyued, though Prynces com-
maunde them.

The Answerer.

Wee are not so franke in graunting, but
yow are more franke in receyuing, of that
wich no mā grantith. When wee graunt them
to be indifferent, wee speke of the substans,
matter and creature, wee graunt not, that they
are indifferent, in euerie kind of vse. And whā
wee affirme them to be monumentes of idola-
trie: wee affirme that, wich yow cannot de-
nye: therefore are they to be banished out from
trew religion. And as they are monumentes
of idolatrye, and stumbling blockes to the we-
ke, they are no to be receyued, though all the
Princis

Princis in the world command them.

The examiner.

A man myght aske of you what vse that is whiche caueth these thiges nounce not to be indifferent? the vse that hath bene, or the vse that they are now appointed vnto? If the indifferencie of these orders hange vpon the vse then we must loke wherewith they are ordeyned, and not wherein they were before abused.

The answerer.

A man might aunswere yow, that bothe the vse that hath bene, and the vse that now is, causeth them now not to be indifferent for that which hath bene abused, and is not necessarie, nor profitable, to be retayned, is cleane to be abolished and changed onelic in things profitable, and necessarie, the abuse is to be cleane taken away: and the thing it selfe to be retaynid.

Neither must wee loke onelic to what end they are retayned but what end folowith the retayning of them. wee deni not but that they are retaynid of a good intent, but wee see that an euill end, doth followe of the restoring of the. Namelic the popish preist which are the greter number of the clergie vse them for the same end, they did in poperie. And that the ignorant people can conceue no other thing of them, but that the seruice of god hath the grete nede of them. Therefore for bothe the vses these are not now indifferent: giuing manifest offence to the weake, open incorragment to the Enemie and ignosant. Concerning the former vse

C. i.

Cap. 5. de
grad.

Musculus saith after this maner (after he that shewid potestatem liciti) But theare needith diligent discretion in this cause, that a Minister accopt not those thinges indifferent, which ayther because thei are against gods word or else for superstitiō, and wicked seruiss: do deserue iust abomination. Concerning the latter vse Musculus also saith to conclud, I thinke that al tradicions, are to be refused, wich are against the word of god, wich are idle, vaine, and vnprofitable, which are vn honest, and vncomelie, which haue but a shew of supersticion, which are greuous and burdenuis. &c. But Martir grauntith in his epistle, that these as they are now comaunded, in that it is not lawfull, to doe otherwise, are greuous, and burthenus: and that therewith Papistes goe about to mayntayne, a litill spice of thier Masse: therefore are they by Musculus iudgment to be refused. As for the other properties in their place, they are or shalbe shewed to ly in theis things. Yf any such new vse of old superstitious garments, had bene necessarie, or comendable, the Earings, Baalls vessells and the brasen Serpent, might so haue bene conserued and conuertid, wich Iacob, Iosias, and Ezechias, destroyed. whose godly zeale weethinke our selues bound to followe, rather, then your new application.

The Examiner.

Nowe are you come to the chief poynt of the first argument, which is as you say, that Christes Church is not edified by these garments

res: which assertion you go about to perswade two wayes. First, because the simple Christians are greued, and are redy thereby to fall from Christ.

These whom you tearme simple Christians, are those, who (as may well appeare) perswade themselves to haue deepe knowledge in Gods worde, to haue growen to so certayne a perfection, that they can and wyll sodeynlye iudge of all men, and of all doctrine, and they thinke them selues to be setteled and quieted in greater matters then these. They see weyghtyer thynges in the Church (yf they see any thyng at all) whereat they may be greued, as other good men are, and yet must be contented, tyll God graunt fitte and orderly meanes to remoue them, with charitie to beare, lest the vnitie of Christes Church shoulde be rent vpon every lyght offence, and horrible scisme fortrifles be brought in.

The Answerer.

The assertion is well proued. That doth not edifie, which doth destroye, that which greueth the simple Christians, doth destroye therefore, it doth not edifie. This reason yow graunt, but yow will nedes perswade them, that it dothe not greue them. Because they are perswaded in greter matters. So might the vncharitable abusers of there libertie among the Romanes and Corinthians, haue answered Saint Paull, for they that were greued with meates and drinckes, had receyued the faith of C H R I S T: but all men

Lib. 3. ca.
19. f. 13.

in Math.
18.

haue not knowlege, though, yow will beare them in hād that they haue: for althoughe they see: and are greued, to behold greater matters vnreformed: yet that is no cause why these thi-
ges should be with charity borne withall. Let-
ne that of Caluin, as our libertie saith he, must
be in Iesus Christ, to charitie, so charity, must
be subiect to the puritie of faith. Bucer not o-
nely in priuat letters but also in publike comē-
taries, agreith to the same. *Vnde nihil dicunt,*
qui perpetuo iactant maiora esse quae vrgeri oporteat,
quam reformationem ceremoniarum, in Antichristi
reliquis patrocinantes, ceremonia enim testes religionis
sunt, &c. wherefore they say nothing that con-
tinuallly bost, that there are greter matters to
be vrged then the reformation of ceremonies:
herebi defending the reliques of Antichrist: Ifor
Ceremonies are witnessis of religion, &c. But
by the way wee pray yow remember tw thi-
gs first that yow confesse these to be waigh-
tie: Secōdlie, that among so mani waigh-
tier thi-
gs you reforme none which causeth vs to be lesse
willing to ioync with yow in this.

The Examiner.

Heb. 5:

But the simple in deede, who are yet to be
fedde with mylke, who haue not through cu-
stome theyr wittes exercised, are sore greued,
and that iustlye, seeyng you not receyue indiffe-
rent and comely orders: Of whiche sort, thou-
sandes are dryuen backe, by suche kynde of di-
sobedience as yours is, whyles you wylfully
withdrawe your selues from your dueties and
charge of Gods beloued children and the deare
flocke of Christ: wherein if you haue taught
your

your Nonices that these ordinaunces, & such other, are superfluous, idolatrous, and superstitious, when they are for decencie and order sake by lawfull authoritie thus left (vpon whiche teaching their offence may arise) you ought now on gods behalfe otherwayes to informe them. But yf they be taught to take these thynges as Gods worde doth prescribe, then your wearyng shall not be the wounding of theyr consciences, neyther by Gods grace shal you neede to feare the heavy curse of God, wherof you write.

I pray God it be not (as at S. Augustines tyme) that this troubling of the weake, come not by the contentious obstinacie of some brethren, as is before saide. Epi. 118.

The answerer.

11 The simple hauened to be fede with the pure milke of the gospell, not myngled with the poison of Antichrist, lest it brede such a disease in them, as when they are olde, they shalbe scarce albe to shake of Christ blys his babes, frome such milke: wich S. Paull neuer dreamid of. Yf Irenx were aliue he would saye as he thought of victor, that you make the horrible schisme wich for trifills, as yow terme them, do thrust your brotherne frome yow who be fore lined and labored in louing consent with yow. Yf thowlands be greued whan wee do our duties, sincerlie, as wee will ansuere be fore the iudgement seat of Christ of a good conscience groundd vpon gods vvorde. Our sauior Christ biddith vs let them alone vvith thier blind guides. For they thay preted

C. iii.

38
most greif are papistes, and no weake gospellars.
And concerning offense, wiche is one of the the-
cheifest causes whi wee refuse this apparel, they
are most offended that are best pleased with it,
for they are confirmed in their superstitious opi-
nion, of these things, are boldned by example,
to do that, wherof there consciences doubtrith:
and is not instructed by gods word. And this
is also the sentence of Bucer, in the place befo-
re alleged. *Infirmorum rationem ita habebunt ut ni-
hil temere, nihil importune faciant, sed cum summa mansuetu-
dine, docebunt infirmos, sapere fortius, tamen & exemplis pro-
uehere illos dabunt operam neque paucorum qui antichristi co-
remoniti a quo aduersiores sunt & fortasse non ueri fratres mora-
buntur cecitatem ut plurimos interim infirmos alios offendant
quibus nunquam ista cogitatio non in animo uersatur: si ista ta-
mala essent abolerentur si tam bona opere ea cuncti presertim
qui christi uolunt haberi amplecterentur.*

They shall haue such respecte vnto the weake
that they do nothing rashlie, nothing out of season
but with greate gentillnes they shall teach the
weake to waxe strong in vnderstanding, and yet
by examples shall labor to set them forward,
neyther shal they regard the blindness of a few,
that are to much addicte to the Ceremonies of
Antichrist which peraduenture are no trew bre-
thern, in the meane while to ofend many other
which, haue allwais, this cogitation in their
hart, if these things were so euill, they should be
abolished: if these things wer so good, all me
specialli, they that be accepted of Christ wold
embrace them in worke. But because your say
rest colour is order, and decencye: may it please
yow also to here the censors of diuerse learned
fathers, plainelie declaring that this your appa-
rell, is

el is neyther orderlie, nor comelie. first Peter Martir 1. Sam. 14. hath these wordes handling the comon place of the ecclesiasticall lawes.

Esse tamen oportere aliquas qua faciant ad ordinem, & decorū docet Paulus ad Corint. hic tamen ordo non est sitius, in magna pompa, in vestibus, in cantibus, in campanarum & organorum strepitu, sed qua ad modestiam & gravitatem faciant, qui remoueat lasciuia, confusio, & barbariem.

Yet Paul to the Corinthiās teacheth, that sōt things must be had which serue for order, and colynes but yet that order is not placid in great pōpe, in garmēts, in singing, in the nois of bells, & Organes, but such as makit to modestie, and grauity, which remouith wantonnes, confusion, and barbarusnes. Calvin in the 4. boke, Cap. 10. & 29. diuision of his Inst. writith thus.

Similiter ordinem non constituitur, in augatur itis pompe qua nihil habent prater euanidem splendorem, sed in de compositione, quoniam confusio, barbariem, contumacia, turbas omnes & discidium tollat.

Likewise wee will not place order in these trifling pompes, wich haue nothing but a vanishing shewe, but in the cōposition wich takith away all confusion, barbarusnes, stubburnes, all trouble and dissention. Thus much for order now for comlynes. Docter Rydlic callith them fowlish and to fond for a vice in a playe. His fellowe docter Tayler, callith the apish toyes. Docter Poyner late bishop of winchest. in his admonition to England liknith them to a porters weede of hillinggate. Calvin in his institutions

Detestandum ergo non uocabimus in quo nihil prater inane, oblectamentū inest, quale exemplū uidemus in illo theatro apparatu, quo utuntur papista in sacris: ubi nihil quam inuolutis elegantia, larua & lūcus sine fructu apparet.

Lib. 4. cap. 18. 29

Therefore wee shall not saye, that comelines is wherein shalbe nothig but vain delectacione such as wee see in the playerlye like apparell, which the papistes vse in their seruice, where apperith nothing else, but an vnprofitable visar of gaines. And excesse with out fruit. Peter Marryr vpon this texte,

Omnia arduis erit, sed recte intelligenda est ad particula, Decenter, ne hoc decorum situm putamus, in serieis vestimentis aureis & argenteis vasis, gemmatisque peculis, nolarum strepitum & luminarium fulgore, hac qui insistant ut decentia, in paralysum incidunt, quem Aristoteles secundum quid ad simpliciter vocat. decentia hoc esse fatemur: sed oculis corporis sensus, carnis mundi & iudicio, quo nos pati: abnegare debemus quod sequi: decorum quod in his requiritur, constat mortificatione sanctitatis, modestia contemptu mundi & patissimum edificatione.

But this worde decently muste be ryghtlie vnderstanded, lest we shoulde thinke that this comelines is placed in silke garmettes, godlen, ad siluar, yesselles, cuppes, sett wyth stones, noyes of Bells and bryghtnes of Candelles. These that bragg of these thinges, as decent, fall into A paralysme, which Arist. calleth fro that which is after a sort, to that which is simplic. wee graunt, that these thinges are decent, but to the eyes of the bodye, to the sens of the flesh and iudgment of the worlde, which wee ought rather to denie, than to followe. the comelines that is in these wordes required, stādith in mortification, hollines, modestie, contempt, of the world, and moste cheslie in edification. Peter Martir also vpon the 1. of the Iudges, fol. 33. speking of popish apparell saith, *procedis sacrificulus ornatus prodigijs vestibus.*

The

The prest comith forth deked with monstrous apparell, & in the same place and leasse,
*Interponuntur etiam quidam imo permulti ritus peregrinif-
 gna ridicula gestus quodammodo stulti & uestes inuistate*
 Ther are added also, Certayne yea many strang
 Ceremonies sygnes, to be laughed at certayne
 gestures in a maner foolish and disguised gar-
 ments.

Yf therfore fooles bables apish royes, por-
 ters wedes, disguised garmentes, playerlike ap-
 parell, inōstrous apparell be indifferent, order-
 ly, and comlic, or els if in Church matters, wee
 must seke to our bodilie eyes, the sensis of the
 flesh and the iudgmēt of the world, then may
 you goe forward with your conclusion, but if
 not, our disobeydiens, (as it pleaseth yow to
 terme yt) shall not be the overthrowe, of thou-
 sandes, but the confirmation, and strengning
 of multitudes, in godes trueth. As for enfor-
 ming the people othervise, then wee haue ta-
 ught them, vnales, yow be albe to shew vs,
 that wee haue informed them with vnruthes,
 your request cannot be elselye ybained, nor co-
 unsaell redylie followed to your prayer we say
 nothing but Amen sobeis.

The examiner.

Secondly: You would haue vs thynke that
 the receyving of these orders doth not edifie, because
 (as you imagine) the obstinate papiste shalbe confirmed
 in his opinion. This thynge is easycr and oftener
 saide of you, then proued as yet. For truely
 this may be a meanes rather to wynne the ad-
 uersaries from theyr errours, when they see vs

1. Cor. 9.

Note this
place of
1. Cor. 9.
lib. 1:
cap. 30.
and expen-
de his rea-
sons:

Epi: 154:

De doct:
Christ lib. 1
cap. 40.

without superstition or any necessitie, turne
those things to good vses, which they fowly
abused, and heare vs condemne in open prea-
chyng, that which they set so much by. And
vpon this cause it seemeth, the Apostles vsed
long after Christes ascension the Ceremonies
of Moises, and that in the Temple, to wynne to
Christ the obstinate Iewes. The histories Ec-
clesiasticall also haue diuers experiences, howe
much our auncient fathers increased Christes
Church by such godly pollicie. Hence it was,
that they plucked not downe all the Jewyshe
Sinagoges and Heathenish Temples, but tur-
ned them to the seruice of God: that they al-
tered their feast dayes: that they chaunged their
rites to Godlye purposes. And that this myght
be done, it appeareth by S. Augustine to Publi-
cola, saying: *Cum uero ista uel in honorem ueri dei
conuertuntur, hoc de illis fit, quod de ipsis hominibus,
cum ex sacrilegiis et impijs in ueram religionem mutan-
tur:* When these thinges be conuerted ynto the
honour of the true God, it is of them as it is of
the parties them selues, when they were befo-
re committynge sacrilege and impletie, nowe
they be conuerted into true religious persons.
These fathers thought not the selues in suche
thynges vnder the commaundement which
God gaue his people to practise in the land of
Canaan, & therefore durst not with an heroical
spirite destroy all that the Heathen had inuen-
ted before: But dyd, *Vindicare tanquam ab iniu-
sti possessoribus in usum suum*, claime to theyr
owne ryght vse (as it were) from the iniust

possessours, such like thinges as you talke of
in this declaration.

The Answerer.

This reason is also effectvall that which
confirmith the destroyenge Papistes, is not pro-
fitable for the building, this apparell confir-
mith the Papistes, ergo &c. The minor you
saye wantye profe, what better profe, can
you haue then experiens. Remembre what
Harding writith in this matter, in his preface
before the answer to the Apologie, enquire
what the Papistes say abroad, yf these thiges be
good, all poperie, is not euill, wee trust that
other thinges will follow shortly &c. this ar-
gueth therfore the minor to be trew, that ob-
stinat Papistes are confirmed, in ertor, by re-
taininge this apparell. But you will haue it a
meane to winne the aduersaries, godes word
teachith vs no such waye. the comparaisou of
the Ceremonis of Moyse and Antichristes, are
not alyke, for the one, were the ordinances of
god, and for a tyme, myght be vsed, to wyne
the weake as Augustine, confesse the that the
Iewis Ceremonis when Paule vsed them wer
tolerable, but now detestable and againe that
the olde mother Sinagog must be buried with
honor but no such honor is dew to the whore
of Rome: furthermore, they were borne with
all but for a tyme, and then utterlie abolished,
but now the gospel hath bene long preached
and therfore these thinges ought no longer to
be borne wit hall.

Epi. 19

Aug. rom.
20.
Euseb. 6.

Mr. 9
in dill. 4.
Ep. 71.

In Augustines time, there were, that for
the lyke pollicie, wolde haue had some of the
Paganes Ceremonies retaynid: that it myght
be a meanes, wherbye to winne then euen a-
after the same sorte, as yow wolde winne the
Papistes. But he vtterly, misliked the pollicie,
answering: quæritis, &c. do yow aske me ho-
ue the pagans may be wonne? how they may
be called to saluacion; forsake thier solemnities
let goe their toies, and then yf they agree not
to our trueth. let them be ashamed, of their sea-
sones. Yf wee could agree: with Augustine
and forsake the popishe toyes, and trinketes,
with in shorte space no doubt the Papistes w-
hich now swarue, wold shrinke in the wettig
and wax so few, that they wolde be ashamed
of their litle number. The place of Beda that
you referre vs vnto, and will vs so diligently to
way, is an Epistoll of Pope Gregorie, to Nelli-
rus. wher we learne this pollicie (how godlye,
wee leue to other to iudge) Not to pul downe
the Temples of Idolls, but to sanctifie them
with holie water, Alters and relicks of Sain-
ctes for he sayth, *Aqua benedicta fiat, in eiusdem
phanis aspergatur: altaria construantur: reliquia ponantur.*
Let holie water be made and sprinkled in the
the same temples, let Altars be builded, and re-
lickes be there placed. O godly pollicie: And
teachinge solemnities, wher they were wont
to kill many oxen, in the honor of Diuells.
Yt must be changed to som other solemnitie,
therfore in the feast of Dedication, or birth da-
ye of the martirs, whose relickes are there laid
let them make bowers, of grene bowes, abou-
te the

the same Chirchis, and so kepe a solemnitie
 holic banketes. As for his reasones that you
 will vs to expende, they are like to the cause
 which he had in hand, As for Churchis, we retai-
 n not, to allure Papistes, to our religion, but
 because they are profitable for godes congrega-
 tion, to gather together in. And touching other
 solemnities Gregorie him self doeth but tolle-
 rate them, because he thought, it vnpossible
 to take away all at ons. The last reason of chan-
 ging sacrifices of the Ægyptians, leaue vppon
 false ground, for sacrifices were first by go-
 des commaundement, be fore all Idolatrie, and
 therefore not taken from the Ægyptianes, but
 the old seruice reduced, and the new law of
 them instituted. finalie your pollicie standeth
 in great neede of a god Patrone, when yow
 bring in Gregorie who first corrupted religion
 in England, thorow tirannie of whose legat
 Augustine the monke 14. hundred religious
 and learned Christianes, were cruellie murde-
 red, and slayne, for withstandinge his deuclish
 pollicie, But if he will not serue, Augustine
 shall helpe. wee answere that Augustine spea-
 keth of those thinges, which are expresse com-
 maunded by god to be reserued, and such thin-
 ges as serue to necessarie vses as vwoodde for
 the fyer, and vessells, for the sacrifice, And yf
 commaundement of god or necessarie vse, can
 be proued to be in or of, anie of these thinges
 now in controuerfie, then you may aplice it.
 But how far he is from graunting of anie vie of
 vnecessary thinges, once abused, it may appere,

49
in the last sentence of the same epistell, wherein
he will not graunt for the necessarie preserua-
tion of mans lyfe leue, no bodye standing by
no bodie seing, that a man maye eat a peece of
meate, that he knoweth hath bene offered to an
Idol. As for the other place of Augustine de do-
ctrina Christiana, serueth not to this purpose.
Augustine tellith vs what sciences we may
vse, and yf anie other wryters haue wrytten
anie thing well, that we shoulde take it from
them, as from vniust possessors to our owne v-
se. This is to far fet to be applied to Cere-
monies. Yow to mainteine the patches of po-
petic recite onelic pecis of places. For it folo-
weth in the same place, simulata & superstitio-
sa figmenta, the fained and superstitious inuen-
tiones of the heathen are not to be immitated
of Christians. finalie concerning the pollicie of
our forefathers, so far as it was agreable to
the scriptures, we embrace it, Yf they retained
anie thing that was necessarie, or profitable, so
to be iudged by godes worde, we comēd them.
Yf they presumed vpon humane reason, with-
out godes word, wee neyther defende them,
nor alow them, To the which ende Theodore
Aesza spekerh against baldwin saing: I will o-
nelic speake of that, which is out of controuer-
sie, that the mooste part of the bisshopes of the
se dayes wear more carefull then they ought
to be aboute inuenting of Ceremonies. whe-
ther they thought the Paganes myght mo-
re easelie by thes meanes, be gained to Christ,
or whether they had other causes. But how
vnhappie this Counsaill was, this one thing
doeth

doeth declare, that ſeing the nature of man is
 ſuche, that it delirith nothing more then in ex-
 ternall worſhipping, ſodenlie it came to paſſe,
 that euen while manie perceyued it not, that
 thoſe Cerimonies which they deſired to garniſh
 Chriſtia religion, with grew in to Superſtitition
 oppreſſed the doctrin it ſelfſe. And that this is
 ſo whoſoeuer wold diligentlie rede the wry-
 tinges of the old ſkathers and the histories of
 thoſe times, and conſider the beginning of
 thoſe controuerſies, where with at this daye, all
 Chriſtendome is troubled, ſhald plainelie con-
 feſſe. Thus far Beza, to aunſwar your Beda as
 for theſe that are nowe in controuerſie, they
 haue orly a pretence, of profit for order and
 decencye: being in dede confuſion and vncome-
 lynes, for what order is that, wich confundith
 light and darkenes: and makith no difference
 betwene a Proteſtant and a Papiſt.

The examiner.

Neyther dyd almyghtie God wyll his
 people to ouerthrowe the Cananites images
 and aulters, leſte thoſe Gentyles ſhoulde be ma-
 de more obſtinate in their falſe religion (as you
 alleage the cauſe:) but rather (as the text decla-
 reth) leſte Gods ſeruauntes ſhoulde there by fal-
 vnto their idolatrie. For they were charged not
 to bryng that heathyn ſhe people to Gods true
 ſeruice: but to rote them cleane out of the land
 which they had ſo wickedly polluted. wher-
 fore, you do wrye this place from his natural
 ſenſe.

Dist. 72

The Answerer.

Yow would fayne proue that wee wry
the text from his sence, as yow do your selfe
to often. Yea and in this place misreport vs. our
cause is vttered in these wordes: lest they in v-
sing anye of these things, should geue occasion
to the heathen, to thinke that the god of heuen
& ad Earthe, had anie pleasur in these things: or ne-
ede of the vse of the in his true seruise. and this is
our onely reason wch well followith of yours.
God willed say yow, that all the Cananites
Ceremonies shold be destroyed: lest his peo-
ple by vsing such Ceremonies, shold be snared
ergo, as wee saye, god by so doing shewed he
had no nede of such Ceremooies. Neyther any
pleasure in the. Thus whilst yow haue sought
a knot in a rush your cauill is not worth a
rush. Norwith standing though we graunt
your collection to be trewe: yet of one
thing ther might be dyuerse ends, one was
lest gods people shold fall into idolatrye. And
wee might hold also, that this was an other
ende, lest the Cananites shold be more obsty-
nat. wch wee gather of that, that god forbad
them to make couenant with them, but to de-
stroy thier Imagis, &c. they were not for bid-
den to bring them to gods seruise for Rahab,
was receyued vwith all her house: but the ob-
stynat were commaunded to be roted out:
wch thing the Israelites did not performe: and
therfore it may be iustlie gathered, that God
in prouidēce, seing they vvould not doe it: gave
commaundement to destroy thei idolls, vwith
all thier furniture, lest they vvch remayned
I should

should thinke their religion vvas in part allowed, which was not vterlie overthrowne.

The examiner.

Vpon this text you adde a note in the margin: *That al monumentes of Idolatrie must be destroyed*, signifieng what your auditours and readers shoulde iudge of these orders; which yet you your selues sometimes acknowledge to be indifferent, and maye be vsed when occasion shall serue. If these thynges required at your handes, be preciselye vnder that commandement of God to his people enterieng the lande of Canaan: then is all this controuersie is at an ende. Proue that, and al is done.

It woulde helpe you very much in this matter, to consider that there is great difference betwixte those thynges that were meerly inuented of the Heathen, to the worshyp of Idols, and to maynteyne idolatrie: and those that haue ben abused of papistes, specially these fewe thynges, beyng first institute for no such intent.

The answerer.

The maior you graunt, that all monumentes of Idolatrie must be destroyed vpon the profe of your minor, you dare aduenture your cause. A monument, is a remnant of a thing that is left or set vp for a remembrans: these be such remnantes and call popery into remembrance, wich is Idolatry, and not onely remembrance, but some estimation: therfore they are monumentes of idolatry. But yow will haue them proued preciselye vnder the Commandement

D. i.

that shalbie done two waies: first, because not
 onely the image it selfe, but all that belong vn-
 to yt, euen the golde and siluer of them is accur-
 sed. Deut. 7. also wee must abolishe the verie
 names of them Deut. 12. Dauid also agreith
 that he will not onely abstaine frome sacrifi-
 cing with Idolaters, but also denieth to take
 thier names in his lipps. Psal. 16. The prophet
 Esay speking of them vvhich are trulie conuer-
 tid from Idolatrie: commaundith them saynig:
 yow shall pollute the covering of the image of
 siluer and cast them awaye as a menstruous clo-
 the, and thou shalt say vnto it auant, or get
 the hence. Esay 30. according to this meaning
 did Iehu (vhose zeale in this fact the holie
 gost praisith) Not onely destroy the imagis of
 Baall and his prestes, but also thier vestments,
 vvhich he comaunded to be brought out of the
 vestrie for the. And if Ieroboames calues, Balls
 Imagis, alters & vestments. be vnder this co-
 maundement, then by Peter Martyrs iudge-
 ment thesethings are preciselie, vnder the same
 commaundement: vho comparith them togi-
 ther as all of one sort. in these wordes, *Canere
 ita debent Lutherani, ne dum exciderint multos papisticos errores
 mitentur Iehum, retinendo adhuc permulta papistica, defendunt
 anim. adhuc presentiam corporis Christi, realem corporalem &
 substantialem, ut loquuntur, in pane carna Domini tuerentur ima-
 gines, tuerentur vestes: & alia permulta huius generis. Sicut Ie-
 bu cum ueri Dei cultu idololatriam utulorum obstruat,
 non est in religione ad hunc modum agendum tota quippe resur-
 ganda est & ad uerum emendanda.*

Also the Lutherans must take hede, lest after
 thei haue cut of manie popish errors, they fol-
 low Iehu, by retaninge still manie popish thin-
 ges, for they defend still the scale, corporall

and substantial presens (as they call it) of the bodie of Christe, in the bread of the Lordes supper, they maintaine Images, they maintaine garments, and many other thinges of this sort. As Iehu with the worship of the trew god obserued the idolatrie of the Calues, wee must not do som religiō, for it must be altogether purged, and wholie reformed to the quicke. And speking of Elias which repaired the Lordes altar, he saith ei: *fait etiam hoc quod indignum putet ut Iehoua sacrificium offeratur super altare Baalis: cum tamē hodie nonnulli sunt qui in administranda vera Cena Domini, uti uelint papisticis uestibus & instrumentis.*

This also he doeth because he thinkith it an vnworthie thinge that he Sacrifice of the Lord should be offered vpon Balles Altar. whereas there be some now a daies which in ministering the trew supper of the Lord, will vse the popish garments & instruments: and these sentences are in the last workes that our Peter martyr wrot. Yf yow list to cauill of the creatures of god: wee haue made aunswere before, that all thinges of gods creation are good: but here al godlie mē maye see, how hatefull all idolaters vlage are, when for their sakes, the creatures of god are accursed. Yf you say that cōmaundement perteyn ith onely to that time, of thier first entrie: the saing of Dauid and Esay, which the exēple of Iehu will cōfute yow. But before wee take further paynes in this matter. wee thinke best to demaūde of yow two questiōs. on whether yow will stād to your promesse. Proue this ad al is don. The other whether you allue the authoritie of P. Martir ad S. Aug. for profe. of your honestie wee haue good hope: and therefore doubti

Iefe of your fidelitie. Of your iudgement wee presume, because yow alledg bothe the autors as proffes against vs. Now therefore heare Petur Martir and S. Augustin both at ones affirming these and such like things to be precisely vnder that comaundement, vpon the 2. Chapter of the Iudgis fol. 40.

Dubium adhuc est an idem a Christianis Deus exigat quod ab Hebreis fieri uoluit: ut uidelicet idola & superstitiones cum infidelium, cum hereticorum ui auferant atque comminuant: Si de Principibus ac magistratibus, hoc rogetur exploratum est illos debere suas diuisiones ab iis malis repurgare, atque ad id gladium & potestatem a Deo acceperunt. Qui uero priuati sunt a ui abstinere debent cum eis gladius & potestas coercendi non fuerit commissa: Hac de re Augustinus 10. Tomo sermone 6. ad hunc modum respondit. Ita faciendum esse a Christianis quem admodum Hebreis deus iniecit: Deut. 19. Vbi diserte precipit hoc tum a Iudeis fieri debere cum terra fuisset in eorum potestate: Itaque oportet & Christianos idem agere sed in uis agru nullis & domibus quas possident &c.

Yet it is doubtfull whether god requirith the same things of the Christians, which he willed to be done of the Hebrevs, namelie, that with force they shold remoue, and breke the Idolls, and superstitions both of infidells, and heretikes. If this be demaunded concerning Princes and Magistrates, it is clere, that they ought to purge their dominions, from such euils, and therefore they haue receyued the sword and power of god, but they that are priuat me ought to refrayne frome force, seing the sword and power of constrayning is not committed to the. Concerning this matter S. Augustin in the 10. Tome and 6. sermon answerith after this sort, that Christians must doe euen so as god comaunded the Hebrews Deuter. 7. were he precisely comaunded that these things shold the be

of the Jewes, when the land was once in their power. Therefore Christians also must doe even the same. but in those guildes towns and howses which they possesse, &c. Now stand to your promise, this is proved, all is donne. Secondly if that with yow saye to the contrarie, doe nothing disprove, but that they are vnder the comaundement, then may wee saye that they are precisely vnder the comaundement. For your difference maketh them to differ nothing from these. For sacrifice and diuers others customes, were not merely inuētid of the heethen, to the worship of Idolls: but taken out of the true worshipping of God, and abused to idolatry, yet were the sacrifices and customes forbidden, whereas these thinges if they had not bene inuētid of the Papists: yet was their institution superfluous and superstitious: not grounded vpon the word of god. Hereto agreith Petir Martir lud 1. fol. 32. *Nō est spectāda origo ceremoniarū, sed an sentiēt cū verbo Dei.* Not the institution of Ceremonies is to be considered, but the vse whether they agre with the word of god as the brasen serpent had a good institution, but forthe abuse was destroyed. Moreover if alters superalters, Pixes, Shrins, Censers, rolls of wax, Tabernacles, &c. be monuments of idolatry, as the Queens Ma Injunctions say they be and therefore precisely vnder this comaundement: why are not Copes Surplices starchbred Cross. cappes, tippers, &c. precisely vnder the same comaundement. Yf the former be not vnder the comaundement by what comaundement are they abolished? Yf they be vnder it, by what authoritie are they retaynid? But the fewnes

Now thinke doth excuse the. The lest of che were
 to many, yf Bucer and Musculus might
 be hard, for Bucer saithe, qui sincere christiani
 sint nihil penitus ferre possint antichristi, Those
 that are sincerely Christians can abide nothing
 at all that wich is Antichrists. And Musculus in
 his comon placis of traditions 6. chapiter. *Voco
 autem papistica traditiones, quae ut natura sua, vel abusu im-
 pietati superstitioni, ac cecitati, papisticae seruiunt, quas omnes,
 sumptim avertere adae esse censet. nec est ut fingat sibi ipsi, quisquam
 commodas in speciem interpretationes, ob quas illas absque con-
 scientia sua lesione, servare se posse putet.* I call popish tra-
 ditions those, which either by thier owne nature
 or else by abuse, do serve vngodlines, supersticio:
 ad popish blidnes all, which I thinke wee ought
 most earnestlye to abhore. Neither can any man
 feine vnto him selfe, any gentill interpretacion:
 in ourward shew, which he can thinke, be
 made kepe them with out hurt of his conscien-
 ce. Thus one of these fathers, wold have none
 of these abidden: the other wold have all, to be
 abhord And yow thinke that the small number
 can excuse them: as who saye thei were so few
 as yow, wolde have them seme to bee. Cope,
 Surplese, starch bread, gospelers, pistlers, knelig
 at Comunion: crossing at Baptisme Baptisme of
 women, Cap, tipper, and gowne. Item by au-
 thoriti of parliament, Albes, alters, vestments
 &c. These few things are more then may be
 well borne with. *The examiner.*

From this argument of not edifying (where-
 in you would have vs rather yelde to your
 saying, then be perswaded by your reasons)
 you fall to speake against pollicie without
 the compasse of Gods word, vnder the which
 you would comprise these orders not impius &

wicked. And for want of matter, throw
your spirit of ironie, you must (as you do to
the Prince, the Counsaile, the Bishops, the lear-
ned men & wyse) geue also to the aduertise-
mentes theyr gyrd and nip: whiche (very pru-
dently) thinketh it well, yf Ministers receyuyng
these orders, teache and protest, for what ende
and purpose they take and vse the same, wher-
by others may learne, what difference there is
nowe when these thynges are set forth for de-
cencie and order, and the tyme when suche
lyke were enforced as the seruyce of God.

What fault you fynde with this rule, you
declare not. Peraduenture you thinke those
garmentes yet stayned with Idolatry, and there-
fore not to be receyued by any protestations
wherein you are contrary to your selues, to all
learned men, and to the scriptures: Or els you
thynke not this declaration sufficient in these
thinges indifferent, that they be not vrged of
necessite, that they be onely appoynted for de-
cencie and order: wherunto you maye adde
more circumstaunces (yf you wyll) but they
are containyd vnder those two: whiche yf the
Minister both holde hym selfe, and diligently
declare to other, he may with discharge of con-
science obey his Prince, knowyng that come-
lynnes and order, edifie the Church of Christ.

Well, the aduertisements must be defaced
with the infamous title of the inuention of
man and such like. And vpon what reason
shall this be done? Forsooth it is like the wyf-
dome of them, that woulde haue images (you
say) in Churches, to exercise their strength in
refrayning from the worship of them, whiche
thing is against the wisdome of God. Deut. 7.

Yow condemne vs of the spirit of Irony:
 But yow through your spirit of malice and vn-
 charitablenes, interpret all things as yow thin-
 ke best: yow say wee declare not, what fault
 wee fynd, with the rulle of aduertissemēt: and
 yet the 14. lyne after, you confesse, that wee
 call it the inuention, of man: like to their wis-
 dom that will haue imagis to exercise our strē-
 ghe. The prudence that you teach the Mini-
 sters in making protestacion, wherby others
 may lerne the difference yow speke of. Dece-
 yued wise Origen, Venite, saith, he, accipite,
 non frōdes simulachrorum, sed frondes domini
 So, our paractysers of pollycie say: come weer
 this, not for anye religion, but for auncient or-
 der, and decencye. Yf you obiekt, the place
 and seruice are not alike: wee aunswer that the
 Collers, and pretencis are like.

The examiner.

You shoulde haue done the duties of
 discrete preachers, yf you had vttered this your
 vnlikely likelihood, to them that stande in so
 fonde defence of images, whercof, what the
 doctrine of this Realme is, it is publikely de-
 clared. And as for these orders, all obedient
 men well vnderstande, that they are not geuen
 to trye any mans perfection: Neither do they
 passe the wisdom of God, whiche in the Scri-
 ptures willeth all thinges to be done decently
 and orderly, whiche graunteth the godly ma-
 gistrate aucthoritie of making ecclesiasticall
 lawes, whiche hath geuen also power to the
 Church, whiche promisetht his spirite to Si-
 nodes, yea for ordeyning rites and maners.

I. Cor. 14.

1. Petr. 2.

Mat. 16.

Actes 15.

The Answerer.

Yf your count this a fond defense of image, why doe you not shew how the cōparison is vnlike, yow saye they are not geuē to trie mens perfections, yf there be no feare of offense, what nedith protestation: yf there be feare of offense, whie are they comanded, yow saye they passe not the compase of gods wisdom, because the Scripture willith all thinges be done decentlie & orderlie. But this is not proued, yf these thinges ar decentlie & orderlie not whot soeuer is said to be decent, is comelie, nor whatsoeuer, is commaūded, as good order is good order. In dede whe confesse the magistrat ought to set forth Ecclesiasticall lawes, but vnlie out of gods word, ffor neyther the magistrat nor the church, hath any poure but to edifie. wher yow promise the spirit of god to Sinodes for ordeyniuge rites and manners we trust yow meane not soe but that Sinodes may ere in ordeyniug rites and manners. yf they trust to their owne wisdom and not to the worde of god.

The Examiner.

But to beate downe this pollicie of mans braine, you say (very litle, nay nothing at all to the purpose) that in thinges neither commaūded, nor forbidden, we must not folowe our owne phantasies, lest we heare: In vaine do they worship me, teaching doctrines the preceptes of men.

*Mat. 15.**Hom. 52**in Mat.*

These preceptes of men, wherewith the Prophete and the Apostle saye, God is not worshipped, were such (as Chrysostome wryteth

whiche the senious had made newe other wayes then Moises commaunded, and preferred them in Gods seruice before the lawe of the Lord, and added them to Gods worde (as iudging it otherwayes vnperfect) for the saluation of Gods people. On this maner no man at this time vrgeth these orders.

The Answerer.

How can yow avoid the saing of our fauour Christ, (whome it pleasith you to call the Apostel) id of the prophet Esay, In vayne do they worship me, teaching for doctrine the preceptes of men: because the seniors had preferred them in gods seruice, before gods lawe? yt maye be doubted whethers they were so impudent to saye so. But this is owr of doubt that they were, as you are more zelus in observing them, then in keping gods lawe & more severe in punishing the transgression of them, then the breking of gods lawe. Remember that before you graunted that the Ceremonies now retoynd haue sometimes bene obserued as the seruice of god and therefore in such realmes wher poperie doeth still flourish as much as euer it did, in england, they be yet inforced as god his seruice. In vaine therefore do yow vrge the doctrines of the preceptes of men vsed & vrged of others as gods seruice, even such as Chrylost. mentioneth. what pharisaicall opinion the papists haue had, and haue yet of this afaire, apperith in the constitutions giuen to england, the pontifical Hugo Cardinalis, Albert Magnus, Durand, Synod Seronensis, &c. wich opinions yet are not blotted out of the harts of papists.

That

Contra
Crescen.
lib.3.cap.
51.
Ser 24.
de ver. A
post. Epi.
48.

That hollesome lawes of godly magistrates
whiche seruing God (as S. Augustine affir-
meth) they make not onlie for humaine socie-
tie, but also for Gods religion, which further
more he truely tearmeth: Clenfing instrumen-
tes of the Lordes barren floure, profitable ter-
rours, commodious admonitions, healthsom
boundes, medicine right phisical: That these (I
say) are not to be thought the preceptes of mā,
it needeth not to call together here all the au-
cient felowship of fathers. Doctror Bucer vpo
this place may teache you the same, who most
godly pronounceth thus: *Quicquid homo statuerit,
quod quomodocunque ad vsum proximorum faciat.* &c.
Whatsoever man shall decree, whiche by any
meanes may make to the vse of his neigh-
bours, for that the same is deriued from the
rule of charitie, as be lawes ciuill, domestical
statutes, ceremonies and rites whiche Christian
men vse, thereby to teache or heare Goddes
worde more commodiouse, or to praye, and
about the Lordes Supper and Baptisme, yea, &
what soeuer shalbe a furtheraunce to passe our
life here more profitablie and decently: That
thing ought not to be esteemed as a tradition
or precept of man, though by men it be com-
maunded, but as the traditiō or precept of god.
Thus farre Doctour Bucer. with whom Mai-
ster Caluine very wel agreeth, saying: ¶ That
which is part of decencie commended vnto vs
by the Apostle, though it be prescribed by man
is Gods tradition, and not mans, as kneelyng at
solemne prayers and such like.

Instit lib.
4 cap. 10
par 30.

So then if you woulde haue rested vppon the censures of these godly learned mē, you shoulde not haue needed thus vnwisely to haue scoffed at this wisdom of man, containing her selfe within the limittes of the wisdom of God, as is before proued, and might be iustified by infinite playes of Germane wryters, and by their letters of late sent into the Realme to diuers godly, but for prolixie.

The answerer.

That good lawes ordeynid by men accordig to gods worde, either to set forth the glorie of god or the profit of our neybour were mans tradicions, no man affirmeth, but that these lawes of apparel serue to the woeship of god & profit of men, as yet restith to be proued. for Caluine whose authoritie yow alledge, in the deuision next before, vtterlie denieth, this popish apparell to be decent & therefore it serueth neither for the glorie of god nor profit of our neighbor. And in the same place which you alleg he protesteth in these wordes, I allow onelie those ordinaūcis of men which be bothe grounded vpon the authoritie of god and taken out of Scripture yea ād are altogether gods owne, And Musculus in his comon placis.

*De tra.
absp. 7.*

Quod noxia & perniciose sunt traditiones quae ex diabolicis insinuantur ex humana praesumptione nata Ecclesiae obtruduntur. nō est ut admoneamus. Nemo enim Christianus talibus patrocinari vult.

Houe hurtfull & pernicious those tradicions are which springing ayther of diuinelih instinct or humaine presumption are thrust vpon the churchis, wee need not to put yow in mynd for no Christian man will defend anye such.

The

The thirde maine reason you vse, is: That none of Christes litle ones must be offended: whiche thyng accordig to your vsage, you augment with sundrye textes of Scripture, as yf all the men of vnderstanding in this Realme were yet aslepe, and neither law nor harde the voyce of their maister C H R I S T and his holy Apostle: But you passe ouer with silence, that whiche you shoulde haue sustauncially waded through. Vz: That these orders nowe taken, do iustly offende the weake lambes of Christes folde. wherfore to aunswere to the generall proposition, it is not expedient, seeing it is holden as most true of all men.

But concerning the offending of the weake, briefly: In indifferent thynges, if lawe, for common tranquillitie haue prescribed no order what ought to be done, a Christian man ought to haue a great regarde of his neyghbouts conscience, accordyng to S. Paules doctrine. But yf lawe foreseeyng harmes and prouiding quietnes, haue taken lawefull order therin, offence is taken, and not geuen, when the subiect doth his duetie in obedience, so severely enioyned hym by Gods worde.

Rom. 14:

The Answerer:

Yt semith to you a small matter to offend the litle ones and therfore your iest of yt at your pleasur wee beleve it were better a milston were hanged about our necks and wee throne into the sea then wee shold offend one of thesse litill ones. Your answer is yf

that lawes in thiſs indifferēt, abridge S. Pauls doctrine. Firſt remember wee neuer graunt theſe things in reſpect of all circūſtances, to be indifferent. Secondlie conſider how, I haſhamfully you do erre, as though S. Pauls doctrine were ſubiect to politike lawes. The holie goſt cōmaundeth to abſteine from meate lawfull, for fear of offēce, the polliticke lawe cōmaundeth to eate the ſame for obediēs ſake, A godlie man in this caſe will litill doubt to ſaye it is beter to obey god than man, but you determine that lawes pretending cōmon trāquillitie maye preſcribe an order cōtrarie to the ordar of charite cōmaunded of the holie goſte, by his inſtrumēt S. Paull: binding all ages places, and perſonnes. Where doth S. Paull, or anie part of holie writte teache ſuch doctrine?

The examiner.

Notwithſtanding (you ſay) that a wiſe ſhipper in ſayling, wyll not come nygh rockes and ſtattes yf he may, but take ſea rowme ynough. In deepe the wiſe ſhipmen of our Church haue ſpyed the rockes of falſe doctrine, ſuperſtition and errour, wherevpon many haue ben caſt away, and to auoyde them haue taken rowme ynough in the ſcriptures of God. For ourwarde apparell of them ſelues, are not ſuch rockes and ſtattes (as you do phāſie) ineyther euer harde you any of Chriſtes ſeruaunts to be in daunger of perishing iuſtly by them, as they be now appointed. Yea, you may beholde many a godly paſſenger vnder theſe orders ſayling with a ſtraight courſe towarde that heauenly Hauē, whervnto he truſteth ſafely to arrive.

ue. Al thefemen in this fhip of Chrift, takyng
example by the politike gouernour S. Paul, crie
out aloude and fay: Nō omnia papistica edificāt.
All popery doth doth not edifie, and are mar-
ueylous circumspect and carefull, lest any of
Chriftes deare flocke fhoude be offended.

The Anfwerer.

Yow faye the outward apparell of them fel-
ues are not fuch rockes and flattes, that anie of
Chrift feruātes fhoude be in danger of perifhing
iustlie by them. yet S. Paul thinkith meates to
be fuch rockes and flattes, that manie weake
brethern be in daunger to perifh by them, Ro.
14. 1. Cor. 8. but yow thike yow efcape the flat-
tes & rockes, if yow crie out of the Ship, nō om-
nia papistica edificāt, all poperie dothe not e-
difie. And wee crie as lowde, Omnia papistica
deftitūt, al poperie doth deftroy, now whether
haue more care of offending, againft rockes &
flattes, let it be tried, by the chiefe gouernour
and fhipmaifter Chrift, by the tiew compate
of his worde.

The examiner.

As for the place alleged by you, where
S. Paulle forbiddeth Communion with the ge-
tiles in their idollatrical worfhippyng: yf you
had applied it, you fhoude haue perceyued no
fequle therof. For (thanks be to God) wee
dwell not among the Babiloniās and Chaldies
we haue in our Church no publike worfhip-
ping of idollēs, no Heathenifhe or idolattical
facrifice, as were in fome place of the citie of
Corinth, w hose focietie & cōtagion we ought
to auoyde. And if there be in a Church where
Chriftes Gofp. is pureli preached ad his facram.

2. Cor. 6

Con. don:
post collat
cap. 5. & c

rightly ministred, some euil among the good, as in one net diuers sortes of fishes, in one fiede wheate and tares, in one barne corne and chaffe: yet the good are not saide to communicate or be deiled of the badde, as long as they consent not to theyr wickednes, but depart from among them, not by corporall seperation, but by dissimilitude of life and diuersitie of maners, though they both vse the same temple, the same table, the same sacramentes, as S. Augustine setteth out at large. It is one thing to see from communicating with open professed idolatrie, their prophane rites and deuils orders, though in hart we worship God: and another, rightly to vse rites and fashions abused, all the abuses being clearly condemned. Of the one we haue an expresse commaundement in Scripture: the other our auncient fathers haue practised before you, and Gods holy worde hath not forbidden it.

The Answerer.

Your cannot deni vnlesse yow wilbe impudent, that wee dwell among manie hundred of papistes, though by publike authoritie poperie be not maynteynid. Therfore though wee haue manie things of necessitie comon with them, as the creatures of the world one table, one temple. Your rites & ceremonies, wich are not of necessitie, we ought not to haue comon with them. wee must be saith, *Tertulian* *compossessores mundi, non erroris*, wee must bee companions in the world, not in error. ffor if wee haue then is there some societie betwene Christ & Belial, wich S. Paull vtterlie denieth
tha

that it ought to be. which auncient fathers not onlie haue practised, but taught before vs. For Belial is Belial whether he be openlie or priuatlie professed, & so Ceremonies are prophane and vnhollic, though they haue neuer so faire & holie a visard. for Bucer speking of Ceremonies retaynid in a reformed Church saith:

Bucer in
Mattheum

Certe ut nulla est prorsus Christi, & Belial conuentio, ita sincere Christiani nihil penitus ferre poterunt Antichristi.

Certaynlie as theare is vtterlie no agrement of Christ & Belial, so sincere Christians can abide nothing at all of Antichrist.

The examiner:

The fourth foundation or gronde that you lay, is: That you must needes cast away & forsake all those thinges as haue ben brought into the Church besides or cōtrary to the Scripture. This platte you enlarge with a dosen seuerall sentences, all which paynes you myght well haue saued, yf you had not mynded to haue ben bytyng and snappyng (by the way) at y our superiours.

This truth all faithfull Christians confirme with you: That cōcerning faith and doctrine, concerning remission of sinnes, and eternal saluation, nothing ought to be taught or receyued, which is contrary or not grounded in the Canonically Scriptures. For holy writ geuen by the inspiration of God, is not only a lyght to our feete, as David saith: but also so profitable, that thereby the man of God maye be absolute, being made perfecte vnto all good workes, as Sainct Paule testifieth.

1. Tim. 3,

Psal. 119.

And though hit be most true, touchyng

E. i.

1: Cor. 14

the substance of Christian religion: yet the manner and order of setting of it forth, is not particularly expressed, but generally left to the disposition of Christes Church from time to time, according to those wordes of Saint Paule: ¶ Let all thinges be donne comely and orderly. wherein whatsoeuer shalbe lawfully done to those purposes, is not to be iudged beside the Scriptures.

The Answerer.

It wear follie to strive whith you in vaine wordes and malicious construing, you will nedes haue the victorie. The scripture you will haue perfect, onelie thouching substans of Christian religion. The manner & order of setting it forth, is not particularie expressed. But left generallie to the disposition of the church, wee graunt. but so that this disposition is barred in, whith manye condicions, that nothing superfluous, or superstitious be brought in, nothing offensive be decreed, all thinges be orderlie, and directlie apoynted, and that for edifying: which condicions seing they want in your pretended orders, wee must nedes saye ar they beside the scripture.

The examiner.

As for example. Fasting is commaunded in Gods worde: But what dayes we shoulde fast, or what daies we shoulde not, being not there determined, yf the Christian Church decree, it is not besydes the Scripture. The ministering of Baptisme, & the Lordes super is commaunded in Gods worde: But what dayes, what tymes, what places, in what cōpanye, with what

Aug. Epist.
86

what prayers before and after. yf the Christian Church decree, it is not besides the Scriptures And accordyng to this Sainct Augustine, wryteth, touching the receuyng of the Sacrament of the body & bloud of Christ fasting in the mornyng: *Saluator ideo non præcepit quo deinceps ordine sumeretur, vt Apostolis per quos Ecclesias dispositurus erat, seruaret hunc locum:* Our Sauour therefore hath not comaunded in what order (the Sacrament) shoulde be afterwarde receyued, because he myght reserue this place to his Apostoles, by whom he woulde order the Churches. Thus also the preaching of the Go spell is commaunded in Gods worde but howe to do this office in Pulpit or otherwayes, in morning or after noone, and so forth yf the Christian Church decree, it is not besides the scripture. The lyke may be sayde concerning lawes politike of Princes, affayres and traffike betwixt man & man, whose groundes and rules are in Gods worde: and yet the particular circumstaunces in practising them beyng diuers in sundry Countreys, according to the iudgement of magistrates, are not besides scriptures when al those diuersities haue Gods worde for theyr generall rule and ende.

Epist. 118.

The aunswerer.

So supersticion be awaye, & other condicions obserued, a lawe may be made off fasting, prouided allwaies that by no humaine constitution which is beside the word off god, mēs cōsciēcis be etāgled, which were cōtrarie to the word of

E. ii.

*Homel. pri:
Ican. Iud*

god. Remembre what August. writith of the fast of the Maniches, which you maye se in the begining of this boke, wherbie wee gather this general rule alwais ī this cōtrouersie to be marked; that no Ceremonie is to be borrowed of the aduersarie. And also cōsidere the sayning of Chrysostome, conserninge the fast of the Iewes. Tel not me (saith he) they fast, but shew me that they fast according to the will of god, which if they do not, then is their fast, more wicked, then anye dronkennes. Likewise for ministring the Sacraments, order may be taken by the church, so it be most to edification, according to the time place and compaignie. Touching the tradicion of the Apostles. that it is necessarie to receue the Communion ffasting, if yow dare defend it by saint Augustins authoritie yow maie. wee suppose yow will not defend all the doctrine that was commonlie receiued in his time, & by him thaught much lesse, all rites & ceremonies. To be short the scripture hath left nothing so free or in different to mans lawes, but it must agree with those generall conditions before reherfed, & such like.

The Examiner.

Deut. 24:

Rom. 15:

And blessed be God, our times are here suche, that no man in our Churches presumeth to adde to Gods word, as acknowledging the perfittnes therof to our saluation: And that our gouernours in the feare of God, eschewe Saules disobedience: and by righteous clemencie flee the tirannie of Reboam: and through the direction of Gods spirite, walke zelously in the pathes of Godly Ezechias, in all those thinges . which

whiche they finde wrytten in the booke of godes
lawe, to appertayne to his true seruice and wor-
ship, not so much weyghing the displeasures of
worldly potentates, as the curses that the most
mightie God powreth vpon all suche as truely
and sincerely regarde not his religiō and glory.

The Answerer.

wee giue thanks to god for our good
gouerners, desiring him to encrease in them,
those god qualities which yow commend, the
perfect obediens of Dauid, to hate the verie
name of Idolls, the righteous clemencie of Sa-
lomon, to maintaine the godlie, and punish the
wicked, the godlie zeale of Ezechias, to brea-
ke the brasen serpēt and doe all thing accordig
to the precise rulees of godes word.

The examiner.

And blessed be the name of the Lorde for euer
that hath stirred vp such Bis hops and preachers
among vs, whiche neyther haue, nor do flatter
Princes, to set vp their pleasures aboue the will
and commaundement of God, though some
surmise the contrary: As Audiani, certaine secta-
ries layde to the Fathers charge of Nicæne cou-
sell, that they tooke an order in the troubleso-
me dissention for keeping Easter day, to please
and flatter Constantine the Emperour, whereas
they did it vpon iust consideration, and to auoy-
de scisme.

*Epi. lib. 3:
Tom prim.*

The answerer.

God be praysed for allgood Bis hoppers
and preachers which seke not to please men, but
to shew them selues the seruants of Christ which
for the more detestation of Antichrist, and cler

E. iiii.

er attestation of Christian liberty, and for auoiding of strife and dissention with and labor to abolish all remembrancis of Idolatri. As for the sectaries called Audiani, they misliked the fathers of Nicean counsel, for that they wold not kepe Estar at such tyme as the Iewis kept their passouer, and therfore they are more like vnto them then wee, that care not how like thei seme in outward rites unto the papists.

The examiner.

Surely the examles whiche you bring in, of wicked Kinges and false Prophetes, might haue well at this time, in this cause ben pretermitted, as whiche concerne matters expressly forbidden or commaunded by God, but that you woulde intimate to some not well stayed, that the Prince in these thinges suffereth them contrary to Gods word and her lawfull auctoritie: whiche (thanks be to our heauenly father for his abonndaunt blisinges most richly powred vppon her) is altogether otherwayes, or that all preachers and subiectes obeying so orderly demaundes, are but false Prophetes and flatterers. This is very sore iudgement, to condemne all your brethren for manpleasers, that obey their supreme gouernour vnder god in matters indifferent: of whom (as you knowe) a great number, when flaterie was muche more gaynefull, refused to do it, with no small daunger

The aunswerer,

Yf nothing be expresselie forbidden by
gods

gods word, but that which is exprefelie named in gods word, the Masse, the Pope, Purgatoire, with a thousand monfters be not exprefely forbidden: and therefore maye be named things indifferent: but yf all that, be contrary to gods worde, which is contrary to any generall rule of holy Sscripture, wee haue showed before that thefe things are not indifferent: becaufe they are the gloriou badges of the enemy, with whome wee maye not in any fuch thing communicate: they offend the weake, greue the godly, confirme the obftinat, & dife not, maintaine fuperfticion, make contention are vncomely &c. To aunfwer your vncharitable furmife of our indgment, were needles, becaufe it bewrayith it felfe. yet to vnconer your Sophiftrie, becaufe of the fimpell it fhall not be amiffe. Although wee affirme, that thefe things fuffred, or fet forth by the Price are befides gods worde, but being perfwaded by you and fuch as you are, that they may ftand with gods word. your Sophiftry is ab ignoratione elenchi, or, a non caufa procaufa.

The examiner.

Epi. gene

And if you marke your note well: Flatterie hath not ben alwayes the fure marke of falfe teachers. For your fhall reade S. Iude foretell of fome that fhould defpife them that were in auctoritie: You fhall reade of the Donatiftes, Rogations, Circumcellions, and Papiftes, that are rather difobedient to iuft and good lawes of Princes, for that (as they fey) they fee not in the writings of the Euangeliftes and Apoftles any fuche example.

The anfwerer.

*Aug. Epi.
48.*

Epi. gene.
Aug. Epla
48.

None despise them that be in authorite,
more then flatterers which speke fayer to their
faces, and condemne them in their hartes The
Donatists, Rogatians, Circumcellians, and Pa-
pists, haue all waies bene flaterers, wher they ha-
ue hope to be entertained. To such disobedi-
ent parasites you do vniustly and vngentlie
compare your Brethern.

The examiner.

Eze. 13.

Nowe for the maner and condition of true
Prophetes, whiche (you assure vs) is, to aduou-
che alwayes: *Hec dicit dominus*, Thus sayeth the
Lorde: It is maruaile you remembred not, in
what thinges that was then necessary, and
wherein it is requiered nowe. Truely you are
not so vnskilfull, but that you knowe sundry
seuerall thinges to be left to their iudgement,
who may for the more handsome feeding of
Christesheepe, and not for their owne purse,

1. Cor II.

belly, or kitchin, say with S. Paule: ¶ Other
thinges when I come, I will set in an order. Al
rites and fashions which euery natio beleuing
mai stablishe and vse, are not distinctly rehear-
sed in Scripture, that the minister may say of
euery one of them: Thus sayeth the Lorde. It
is sufficient in suche thinges, yf they truely ser-
ue to *B V T A X I A*, that is, seemly order, to re-
taine the which, the Church hath power to a-
brogate olde, and make newe lawes. wherein
(sayeth Doctour Peter Martir) these conditi-
ons must be obserued: ¶ First that they be not
contrari to Gods word: Then, that iustification
and remission of sinnes be not sought for in
them: Thirldy, that the multitude overwelme

not

peter
martir

not the Church: Fourthly that they be not decreed as necessari and not to be changed: Last of all, that they be not so vrged, as yf he sinned dampnable that sometime omitteth them without offence or contempt. Suche lawes then albeit they be not in plaine termes and wordes mentioned in the scripture, yet hauing these properties, they are not to be reiected, as yf they were by no maner of meanes in the worde of God.

The answerere.

It is needles you thinke, in orders and Ceremonies to say hoc dicit Dominus. Thus saith the lorde, because saint Paull saith other things whan I come I will set in order. This is neither good logicke, nor witty Sophistrie: what a consequent is this. S. Paull will set things in order whan he comith. Ergo he will not, or nede not set them in order according to the word of god. S. Paull is wont to giue warning, whā he spekith of things wherof he hath no commaundement of the Lord. Thus saie I and not the Lord. 1. Cor. 7. That I speke I speke it not after the lord. 2. Cor. 11. But when he prescribed orders to the Church of Corinth, concerning the reuerent vse of the Sacrament: he saith, that which he deliuered he receyuid of the Lord: condemning all for disorder that was not receyued of the Lord. The same night he was betrayed. Yow will cauil of the tyme place and companie. wee are not so ignorant, how foule wee haue bene brought vpp in prophane occupacions, but wee can distinguish and make a difference of things done at the in-

stitution of the Sacrament that some pertaine
to the Sacramēt as the bread, the wyne, the sit-
ting at the table, the blissing, the breaking, the
deliuering, the receyuing, the preching of the
Lords deith. In the which action wee thinke
nothing was omitted that serued ayther for re-
uerence of the Sacramēt, or for decent and or-
derly mynistrig of the same. Therefore what so
euer is added or changid for these causis at the
lest, wee thinke it superfluous, if it be not presū-
ptius, to seme more wise in these poynts then
Christ. And his Apostells that were contented
with this pure and inmingled institution. O-
ther thinges there were in the institution
that were no part of it, nor pertaynid to it, as
the tyme: at night, after supper, the place, a par-
ler, the certayne number 12, and, suche like.
These are indifferent: for wee reede in the
scripture that all these circumstancias, were chā-
ged. And of such are the rules of D. Peter mar-
tyr, to be vnderstode: which if they were ob-
serued wee shold not long be troubled with
these matters.

The examiner.

It is a pitifull case to see howe you trouble
your selues in comparing Christ preaching
the will of his father, and the Phariseis tea-
ching their owne traditions: as if any man in-
forceth nowe mans lawe, as part of Gods
diuine seruice: or as if these orders vpon ne-
cessitie of saluacion must be receyued, and
Gods bleisfed worde troden vnder foote. Yet
sainct Augustine is thus bolde, touching the ob-
seruation of profitable rites in Christes Chur-

ad Cassal.

che, that he thynketh the contemptuous bre-
aker of Ecclesiasticall orders, to be correc-
ted as transgressours of Gods lawes.

The Answerer.

It is a pittfull case to see yow so stout-
lie maintaine precepts of mē, against the word
of god, as though all precepts and tradicions (vn-
lesse they be inforced, as a part of gods
dyuine seruice, or vpon necessitie of saluacion)
are to be receyued. What can the Papist say mo-
re in defense, of mens traditions. The Pharisees
as is touched before, made not much more of
their tradicions then the tradicions of their el-
ders. though they were as yow are (more) zea-
lus for them, then for gods lawe. And as for S.
Augustin his rule, first proue these to be profi-
table, and then vse then & spare not.

The examiner.

The Apostles (you say) preached not the
dreames of their owne heades: and yet for all
that, they made orders for the Churchewhiche
continued their times and season, whereof we
reade not their particuler commission. True it
is (as you report) that S. Paule willed not men
to followe his deuises, neither preached he him-
selfe at any tyme. What then? Did he not ap-
point temporall rites in the Church, which he
had not Verbatim expressly at his masters hāds
and whiche nowe cease and are not in vse? the
lyke is said of suche doynges of the other Apo-
stles, whose constitutions were altered after
their death.

Act. 15

*1. Cor. 12
14:*

*Eph. 2: 17
Temp. 1:*

The Answerer.

You shall never be able to proue, the Apostoles made any orders or constitutions, but they were agreeable to the generall rules of Scripture: before often reherſed.

The Examiner.

You conclude thus: because these things haue no commaundement nor ground in Gods worde, therefore you refuse them.

Fyrſt ſpecial commaundement needeth not in this part of Eccleſiaſticall diſcipline. The edification, order decencie, authoritie of ſupreme magiſtrates haue groude ſufficiēt in the newe Teſtament and olde. Laſt of all, you ſhould haue proued that they had no grounde in Scriptures: But that thing youe neuer once touched, but rannea rouyng vpon the Maior, to bleare the ſimple Chriſtians eyes, as if you had ſayd much of the matter, when you neuer come towarde it.

The Answerer.

It is trew all edification, order, and decencie and authoritie of magiſtrates haue groundes in the Scripture: but your apparrell hath not anie edification, decencie or order, nor lawfull authoritie, for wee haue no power but to edifie: Therefore it hath no grownd in the Scripture: and all this hath bene ſpoken of before.

The Examiner.

Paſſyng from this fourth reaſon, you frame an obiection vnto your ſelues, as it liketh your ſelues, and aunſwere vnto it as you liſte. Your obiection is: That the Prince commaunding a thing indifferent (and profitable for the
ſtate of

of the Church may be added) must be obeyed. whereupon (you say) it must followe, you disobeying therein, must both your selues offende, and be a stumbling blocke for others.

In answer herevnto, howe slenderly you excuse yore selues ad auoide blame, howe daungerously you passe ouer other matters, it had not ben greatly amisse to haue quietly left: but that this place as well as others, would haue something spoken of it.

The authoritie (you affirme) of a Prince in these thinges indifferent, is to commaunde their good vse, and forbyd the contrary. Vpon which your resolution, a man may reason with you thus. The good vse of indifferent thinges is gods commaundemēt, whiche a Prince must execute: But this may be a good vse of these orders now taken, as the contrary is not proued by you, & so consequently the magistrate may call vpon the execution of the same. Touching the Minor, this much we haue of your graunt, that a tyme may be, when these thinges in Christes Church may haue their good vse: But whether that tyme be nowe or nay, there are preiudices against you of the like tyme heretofore, of the wholle parliament, of the Clergie, of the most part of protestants & papistes.

The answerer.

The answer to the obiection is better, than you can take awaye. for all your glorious wordes, remembreing the former protestation, that wee neuer graunted these things to be indifferent, in their vse: then admitting they were

neuer so idifferēt yet ædificatiō must be sought
 in them. Christiā liberty must not be infringed
 for the. &c. This is oure aunswere to the obye
 ctiō. But your fine reason maye not be omitted.
 The good vse of indifferent things is gods cō-
 mādēmēt. Which the Prince must execute, but
 this may be a god vse of these orders now ta-
 ken, therefore the magistrat may call vpon the
 execution of them. First you craue no lesse then
 two principalls, to helpe your weake cause,
 thone that these thigs are indifferent: the other
 that there may be a good vse of them. Your Mi-
 nor semith to bring a fallaci which yt there ma-
 ye be a good vse of things: ergo there is a good
 vse. And this is called a posse ad esse, from that
 which may be to that which is. But yow saye
 wee graunt your Minor, that there may be a
 tyme whan these things in Christes church
 maye haue ther good vse. If this had bene graū-
 ted yow yet yow runc into a nother fallacye,
 by abusing, and stretching the graunt, à dicto
 simpliciter ad secundum quid. These orders
 may be vsed of some whose consciēces are not
 entangled, ergo of all contrarie to their iudge-
 ment and science: or these orders may be vied
 at some tyme, and for a tyme: ergo. at all times
 and alwayes. you are not ignorant, that the cir-
 cunstāces of persones and times varie the case,
 But yow saye there are preiudicis against vs,
 of what? of the lyke tyme before? Kynge Edu-
 ardes tyme is not lyke, for the gospel hath bene
 lungar preached. of the whole parliament.
 yow know what the Papistes aūswer to this. of
 the learned and godly? They wish theyre abo-
 lishhing

thing with vs. of the moſte part of Proteſtātes
and Papiſtes? we are aſhamed to heare a Prote-
ſtant alleadge ſuch popiſh præiudices, preſcrip-
tion of time, of counsell, of clergie, of multitu-
de, of Proteſtantes and Papiſtes.

The examiner.

As for that power whiche (you expoun-
de) God hath geuen to Princes, whether it con-
taine all their aucthoritie and iuriſdiction, as
you rehearſe it, it ſhall not be narrowly ſcan-
ned at this time. Neither (thankes be geuen
to God) doth the Prince of pleaſure, but for fur-
ther commoditie of her ſubiectes, require this
ſubiectiō of yours, which howe lawfully you
withdrawe, God knoweth and will iudge.
verily this your declaration in that day, will 1. Cor. 4
not be your defence, when the Lorde ſhall lygh-
ten things that are hid in darkenes, and make
the counsell of the hartes manifeſt. Alſo we all
knowe, or ought to knowe, in what caſes we
ſhoulde put in uſe that ſaying of S. Peter: ¶ We
ought more to obey God then man. And there-
fore we ſtike not in theſe things to ſhewe
gratefull hartes, as of thoſe men, who ackno-
wledge them ſelues by the meanes of ſuche a
Prince, deliuered out of thoſe miſerable caſes.
We are affraide to ſtrine contentiouſlie about
the varietie of kinge Salomons Wyues gar-
ment (things outwarde) leſt we ſhould hurt
her inward beaurie: as S. Auguſtine thinketh Ad caſſi
to become ſeruauntes of the Church, a Quee-
ne ſo peareleſſe.

The Aunſwerer.

We muſt all apere, before the iudgemēt

seat of Christ were the thoughtes of our hartes
 shall eyther accuse or excuse vs, wher how-
 soeuer our Declaration defend vs. Your exa-
 mination shall not rondenne vs. Whether the
 Prince of pleasure cequire these thinges or no,
 yow confesse that yee receive them to pleasure
 the Prince: ffor your wordes are, that yow sti-
 cke not in these thynges to shew gratefull har-
 tes to the Prince. And also wee ar at the Prin-
 ces commaundement bodye and godes, with
 thankfulness, our obediēce to god and his wor-
 de all wayes reserued. As for saint Augustines
 allegorie wee haue litle to do with it, but if
 yow like it, then must yow lyke ii thinges in
 that place, fyrst that it maye please you to
 suffer the Queens garment to be chāgeable ad
 not to rent the cote of Christ with conten-
 tion, for lacke of conformitie: secondlye that
 you will consider that there is no comelines of
 the Chirch in outward shewes, for as he saythe
 Omnis pulchritudo filia regis intrinsecus, all
 the bewtie of the Kinges Dawghter is inward

The examiner.

The bondes and limittes whiche you ap-
 point for true obedrency of subiectes to their
 princes, are very narrowe & daungerous. For
 oftentimes the Subiect ought to obey in thin-
 ges not forbidden by God, and commanded by
 lawe, though he do not plainly perceine either
 for what good end they are required, or to
 what ende they will come: as daily experience
 in common wealthes do shewe. But (belike)
 you will haue euery man to vnderstande as
 much

much as the Prince and counsell knoweth and intendeth: or els you will set the subiect at his choyse.

Morouer, here is perilous auctoritie graunted to euery subiect, to determine vpon the Princes lawes, proclamations and ordinaunces that when they shall see them (many tymes otheruayes then they are in deede) vnprofitable then shall they, nay they must not do and accomplishe the same. If you restrayne this to matters Ecclesiasticall, you helpe your selues neuer awhyt: For euery Minister there hath not full power to make and abrogate Ecclesiasticall lawes, nor yet knowledge well to iudge of them.

This is therefore scarce to geue example of true obedience to God and man. For in not obeying man in such thinges indifferent, whose vse you can not shew nowe to be wicked, you obey not God, whose minister man is. But I omit here longer to recite your wrytyng in this point for good considerations: which I thinke, your selfe better aduised hereafter, wyll expende.

The answerer.

We wyll giue as large lymites of obeydience, as the scripture giuith. And so far there is no danger. Wee graunt that often tymes the subiect ought to obey when the Prince dothe euill to commaund: but this stretchith no farther then temporall matters. As yf the Price exact an vnreasonable tribute, the subiect is bound to paye it. As for matters ecclesiasticall euerie minister though he make no lawes,

yet oug to haue knowledge, that he may iudge of lawes made, wheather they stand wyth gods word or no. And thus thynketh Peter Martyr (as is before alleadged) making a distinction betwixt Ecclesiasticall and polliciticall lawes. Yow thynke it daungerous for subiectes to restraine the Princes authorities, to boundes and lymites. We thinke it as dangerous, to enlarge the Princes authoritie beyond the boundes and lymites of holy scripture, but yow omit vpon considerations, to reherse more of our writing. You neuer omit vpon anie good consideration, to charge vs wyth false and vncharitable suspicions, which we wold wyshe, yow had vitered playnelie.

The examiner.

The fifth and last reason generall, that moueth you vterly to refuse the receyuing of apparell yet continued and declared, is the consideration of Christian libertie, whiche thereby (you thinke) shoulde be manifestly infringed, and so forth. And here you triumphe in your textes: how Christ hath deliuered vs from the bondages of ceremonies and law.

As touching Christian libertie, the faythfull man must knowe, that it is altogether spirituall, and parteyneth only to the conscience, whiche must be pacified concerning the lawe of God, and nerte well stayed in thinges indifferent. This libertie consisteth herein, not to be holden & tyed with any religion in externall things: but that yt may be lawfull before God to vse them or omit them, as occasion shall serue. This perswasion a godly man must alwayes
retaine

retaine & kepe safe in his minde:but when he
commeth to thee vse & action of them, then
must he moderate and qualifie his libertie, ac-
cording to charitie towarde his neighbour, and
obedience to his Prince. So though by this
knowledge his minde and conscience is al-
wayes free: yee his doing is as it were tied or
limited by lawe or loue. Hereupon a wel
learned man saith: ¶ It is sufficient in Christi-
an libertie to vnderstand, that before God it is
no matter, what meates, or what clothes thou
vse, though in thy whole life thou neuer eat
flesh, and though alwayes after thou vse in ap-
parell one colour, and fassion. So hath another:
Quod ad sensum et doctrinam, semper profiten-
dum, adiaphora esse libera, non quo ad usurpa-
tionem: A Christian man must alwayes pro-
fesse, that indifferent thinges, as muche as ap-
pertaineth to vnderstanding and doctrine, are
free, and not touching their vse. Nowe then
forasmuch as these garmentes are among thin-
ges indifferent, we may easlye knowe how
they are free as parteining to our conscience,
and yet notwithstanding we may be obedient
to lawes without impairing of Christes liber-
tie. But to the weighing of your reasons.

Calvin

Petr: Marti,

The answerer.

Sauing our former protestation, concer-
ning the indifferentie of these matters, wee al-
lowe well the sentencis of Calvin and Martir
but your applying of them neuer a dealle. You
misconster D. Martir, and cleane wrest a wrie
his distinctiō he meanith that such thinges are
free in opiniō, though thouching the actiō and

F. ii.

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vse they ought to serue to charitable ædification you contrarie wise, not onelye vse thefreelye and franckelye your selues, but constrain others to do the like, wyth out, respecte of charitie, or ædification. Charitie is the rule in scripture, for the vse of indifferent things. Against charitie, no Prince hath auctoritie to make lawes. The ceremoniall law of god, gyueth place to the lawe of charitie. Christ toucheth the leper, which the lawe forbade. It is a godly harmonic when the Princes lawe and charitie agree and a great disordre whā they larr. Therefore in thinges indifferent wee muste not onelye haue oure owne consciences free, but also take heed, that we giue none example, whereby they that haue not knowledg, haue their consciences entangled.

The examiner.

Fyrst, the Lorde God be praised, the religion of Christ standeth in no such daunger as you beare men in hande it doth, by putting men in minde to trye those constitutions, that the wise men of the whole Realme haue well hoped, will serue to some good purpose in this congregation of Christ.

The answerer.

what daunger the religion of Christ standeth in, let the reioysinge and triumphe of the Papistes, for the executing of these constitutions testifie. what daunger also hangith ouer the Church for receauinge these Romishe rites manie wyse men lament to see. Yf a surplese may be worne whye not an albe? yf a Coape, why not a vestiment? stole sunell and chesle?

seble? yf Cappe, tippit, and gowne, whye not
 a shauen crowne, a ffriers, a monkes, a Chanons
 weede, why maye not all the Ceremonies of
 poperie be receyued there ende being changed
 for order and decensie, &c. Yf wee receue o-
 ne, wee see not, how to staye our consciencis
 from the rest. Therfore it is a manifest daunger
 that hangithe ouer the Church, by receyuing
 anie of these. It is an olde verse and trew: Princ
 ipiis obsta. Yf yow object that the Prince wil
 vrge no more. yet the inconueniens is neuer
 the lesse, which wee may not admit, to geue so
 euill a president to our posteritie.

The examiner.

Then, no Wittye or Godly man can iustly
 iudge our religion to be but Princes pleasures,
 yf Princes through great deliberation make la-
 wes for the Church, & call vppon the practize
 of the same. You are not ignoraunt what this
 smelleth of, that is, either of Donatistrie or Pa-
 pistrie: which sectes thinke alwayes the true
 catholiques to geue to much to Princes and
 Magistrates, when as by Gods worde they
 acknowledge them to be supreme gouernours
 not onlye to see lawes, framed by the Clear-
 gie, put in vse. but to disanul the naughtie, and
 to decree good and godly.

The Answerer.

If anie thing be admitted for Princes plea-
 sures, which is not permitted by godes wor-
 de, manie muste thinke that some parte of our
 religion, were nothings but Princes pleasure.
 wee neyther take from Prices authorities wy-
 the Donatistes, and Papistes, nor adde vnto it

Wythe Clawbackes and flatterers. But gene vnto it as much as godes lawe alloweth it, you are not ignoraunt it smellith rather, of Donatistrie, to reiecte your bretherne for a trifling and pretended matter as you calle hit: and of papistrie, to defend popishe tradiciones, against the simplicitie and sinceritie of godes worde.

The examiner.

Thirdlie, he hath traueiled but simply in Scripture, who reasoneth from the abolishing of Moyses ceremonies, to the plucking of all good orders out of the Church. For though Christ, being the body of all those shadowes, hath fulfilled them, so that we neede not to feare the curse pronounced vpon all them that do not abide in all thinges that were written in the lawe: yet we are not forbidden to vse some one of them yf it might edifie the Church of Christ. And yf they be by all wayes forbidden: yet no learned man will gather that no decent fassions are needfull in the Church.

Last of all, who seeth not that these few orders, now to be obserued, are not ioyned as figures or shadowes of any thing to come: but as some meanes (yf it myght be for a tyme) to set forward the building of God.

The answerer.

He hath well traueled in the Scriptures, that reasoneth from the abolishing of Moyses Ceremonies, to the abolishing of all Popish Ceremonies. For those ye meane by your god orders.) And so Calvin A man, no simple scollar in Scripture, hath traueled, to reason
in a

as aperithe, in his exposition vpon the Actes
 of the Apostles. Nunquam satis constat tales
 ceremonias nec vela esse, nec sepulchra, quibus
 tegitur Christus: sed fœtida potius stercora qui-
 bus obruta est sincera fides & religio. Qui pro-
 miscue faciunt liberū earum vsum longe plus
 Papæ arrogant, quam Deus legi suæ concedat.
 De Missa & similibus spurcitiis quæ manifestā
 in se idololatriā continent, dicere nihil attinet.
 That is, now seing it is sufficientlie knowen
 that suche Ceremonies are neyther vayles nor
 sepulchers, by which Christ is couered, but rai-
 ther smellig doug by which the sincere saythe
 ad religio hath bene ouerwhelied. They which
 make the vse of them indifferend to be ffree,
 arrogat much more to the Pope, thē God graū-
 teth to his owne lawe. Cōserning Masse, ad su-
 che lyke filthines, which cōteynith in thē mani-
 festest idolatrie, it is no nede to speake. This is
 Caluines mynde. And the Churches which
 were reformed by his aduise, wer neuer so wy-
 se to make good profitable orders, of the stin-
 king Doung Hilles of Popish Ceremonies.
 And Peter Martyr one that hath somthinge tra-
 ueled in Scripture, is of the same Iudgement.
 Answeringe the obiection of the Nicodemians
 Concerning Ieuish Ceremonies saing they are
 not to be compared with inuentiones of man
 as are popishe Ceremonies and therefore not
 for anye tyme to be retayned Iud. 1. f. 34.

The examiner.

The ende of these groundes is this: That
 you fearig these garmētes shoulde be thought
 necessary, you vterlie refuse to aduise

F. iiii.

them. This opinion of necessitie (which you phantasie) neyther was annexed to these at the begynnyng, neyther any wyse or learned man in this Church maynteineth it, neyther is it now by any meanes confirmed: but plainly the contrary is protested, taught, and done.

The answerer.

Our feare is not for wyse and learned men but for our posteritie, which shalbe confirmed by our example, in the opinion, of necessitie that they haue before, or may hereafter conceiue of them.

The examiner.

Of our
ward ap-
parell.)

Howe vnnessearie soeuer you would make men beleue that vniformitie in ourwarde apparell among Ecclesiasticall ministers were, as by the whiche you would proue they can not be knowen: yet you can not be ignorant, but that suche thinges were vnder Ecclesiasticall discipline: wherof (euen touching apparell and ornamentes) Ciprian folowing his master Tertullian saith, after great commendation therof: *Haec seclari salubre est, & auersari ac negligere lethale.*

Ter: de vir
vila:

Niceph: lib.
9. cap. 45.
To. pr. con
Sin. Gang.

To folowe this discipline, it is a healthsome thing: but to turne from it and neglect it, is as dangerous as death. In this time Tertullian sharply reprehended a Bishop that suffered a widowe to sit without a vayle in the Church among other widowes. . . *Eulalius* also a Bishop did cast *Eustachius* a Priest out of the Church, because he vsed an apparell: *Qui sacerdotem non decrat.* whiche was not comely for a Priest to weare: The whiche *Eustachius* after warde was condemned of the councell in *Gau*

gra, for doying manye thynges otherwayes the
the order of the Church was, and for altering
his apparell. I leaue here to reharſe the ſeuenth
generall counsell, with the decrees of ſundry
good Byſhoppes, that haue taken order for
their Cleargies apparell, becauſe this thing on-
ly is intended at this tyme, to ſhewe howe litle
the examples brought by you, conclude that
thing which you woulde.

The aunſwerer.

Although vniformitie in ourward appa-
rell weare neceſſarie, yet it ſoloweth not,
that it is vnder the Church diſcipline, to appoi-
nt vs the apparell of heretickeſ as though there
wer, no vniformitie but in poperie and no ho-
neſt tayler to ſhape the Church a Coate but
Antechriſt. we wyſh for that diſcipline which
was in Cyprianes tyme, and which he doeth
comend, As touching that women ſhould we-
ar vaills or couerings, on their head, it is the
doctrin of S. Paull, and not of Tertulian on-
lye. But herof ſhalbe better occaſion to ſpea-
ke afterwarde: As for Eustachius whiche was
caſt out becauſe he wore apparell, that beca-
me not a Preſt. it makith not againſt vs. for we
wolde not haue a miniſter, goe like a ſeruing
man, or a mariner, but in honeſt and ſober ap-
parell, mere for a man of grauitie. And whe-
ras he was condemnid in the counſell of Gran-
gra, you cannot proue: that it was for leaui-
nge the diſtinct apparell, of Preſtes, but rather
the commune apparell, and inuenting a ſtrang
and a new apparell, for he was accuſed, *adhuc*
etiam veſtibus communibus ſpretis, nouas & in

*In probem.
e. v. gang.*

solitos habitus, assumpsisse. Moreover despising commune garments, to haue put on new and vnwonted attires. The apparell he left is called comune apparell, not proper to preistes, that which he toke on new and vnwonted habites, which is not lyke to be the commune apparell of graue honest and lernid men. you thinke yow haue to doe wyth Tinkers and Coblears, and men brought vpin prophane occupationes, that neuar red the general counsell, when you speak of the seuer generall council, which wee are not ignorat was the 2. of Nice, the synagoge of Satan, wherin, the vse and worshipping of imágis, was confirmed no meruail yf such a counsell made lawes for the apparell of Priests.

The examiner.

L. Reg. 9.

Saul (you say) did aske Samuel where was the Seers house, when as Samuel himselfe was the Seer or Prophet. As yf Samuel myght not haue on hym the apparell of a Leuite, though Saule thereby did not knowe hym to be a Prophete. If God stirred vp a Prophete among the Leuites, as Samuel was: we reade not therfore that he altered his apparell. This seemeth rather against you thus: That Samuel, though a singulier Leuite, yet in the number of them that went alyke, was not known to haue that gyft he had.

The answerer.

wee saye trulie that Saule knew not Samuel by his apparell to be a Prophete, and you saye vntrulie that Samuel was appareled lyke a Leuit. As though the Leuites did weare other then a comune apparell, except onelie when

they did their office about the Sacrifice, and in the tabernacle where learned yow that els they wore their linnen Ephodes: for where it is sayd that Doeg slew 85. Priestes that wore a linnen Ephod, it is not ment that they wore it as a garmente to be knowen by, but onlie in seruice of the Tabernacle. and Though Samu-ell ministred before the Lord in a Ephod: yet when he departed from Saul, he toke hold of the lap of his Coat, not of his Ephod, and whē the Witch. Raised him vp (as she thought) Saul knew by his manttell that he was wonte to were, that it was Samuel. 1. Sam. 28. where you saye yf that Samuel a singuler Leuit, in the number of theim that went a like, was not knowen to haue the giste he had: Maketh not againste vs, for wee wold not haue mens, gistes knowen by their apparell, but by well vsinge of them.

The examiner.

Touhing Elias, whom Ochosias seruantes meetyng knewe not to be Elias the prophete: It maketh nothing against this, but that the Leuites myght haue and vse a distinct apparell: Yea it appereth rather that Ochosias the kyng dyd knowe him, hearyng the description of his apparell by his seruantes. And what a kynde of reasonyng is this: Straunge seruingmen dyd not knowe Elias to be. Elias when they met him: Ergo he was not apparelled as others Ministers: Or Ergo his apparell helped not to make hym knowen? Garmentes make not the person knowen by name, but his common functiō, not his particuler and special gift.

The answerer.

Is it all one to saye they did not know him to be Elyas the Prophete, and to say they knew not Elias to be a Prophet, by his apparell. What child doth not see your cauilling in this point. Wee say, his commune function was not known by his garments. you saye his person was not knowne by his apparell the seruantes of Ahaziah knew him not to be a Prophet.

The Examiner.

Matth. 3. 4

What nede you to bring in S. Iohn Baptist, who as he was singularly called to prepare the way of the Lorde, so had he his meate, diet, and garments singular? This is wonderfull shift, to seke out extraordinary persons, & leaue the ordinarie state of Gods ministers: to searche what was done in troublesome tymes of the Church, and leaue the peaceable gouernement of the same: to alleage what a prophete being persecuted did weare, and so necessarily inferre what we may do in quietnes and peace. But from S. Iohn Baptist doinges, one might, as your common kinde of reasoning is, reason against that you defend, thus. S. Iohn willing the Phariseis to repent, neuer mentioned the casting away of their superstitious apparell, Ergo abused apparell may be retyned still.

The answerer.

In Iohn Baptistes apparell ther is no more but your yee, and our Naye you saye his garments wear singular, wee say thy were commune such as wer communlie worne, in the Forrest or wildernes wher he dwelled, and virtually

nesses with vs as Calvin Musculus. yf you and haue better authoritie and reasones then they, we wold be glad to heare them. But of Ihon Baptistes doinges, wee haue heard say, that one did reason: he forbad not the Pharises apparell: Ergo, abused apparel may be retayned. We reason not ab authoritate negatiue, which being the authoritie of man and not of god, is againste the rule of reason and logike. As though a man wolde thus dispute: S. Ihon did not commaunde the people to take hede of the leuē of Pharises: Ergo, they nede not take hede.

The Examiner.

But Peters example (you suppose) helpeth your matter much, who was knowen in the high Priestes hall by his tongue, and not by his coate. Neither did Peter preach after the ringing of a bell: naither saide any seruice appointed: neither made sermon in Church or pulpit and yet for all that, you and godly men will thus do. Trulye there was then no lawe of any godlye Magistrate to indute Peter therunto. If it had ben so waightie a point of religiō to differ from false Christians in outward apparell (to the which ende all your force is bent) it is marueilous that we haue no such example in the Apostolike Church.

Matth. 26.

The Answerer.

Peters example proueth that it is not necessarie for ministers to be knowen by their apparell, ffor if it had bene, Christ wolde haue prescribed apparell to his Apostoles, or the Apostles to others. Tertulian doeth so frame his argumēt in his booke de oratione. Quod utique

&c. which trule yf it ought to haue bene done, the Aposteles which do theach of the habit of praing, wolde haue comprehendid it. Christ onelie and not godlie Magistrates must apointe what is necessarie for his ministers, yf it had bene necessarie to diffar from false Christians in apparel, you maruel why there is no example in the apostolike Church, nay rather yf it had bene necessarie that ministers should haue distincte apparrell frome other mē (whereof onelie wee speak now) wee maruel that ther was neither Commaundement nor example of it in the apostolike Church Asfor youre marueiling maye be staide, yf yow, will remembre what Christe saide to his disciples. Take hede of the Scribes and Phariseis that come to you in longe gownes, &c.

The examiner.

Hie. Epi.

Here next are brought in of you two women, living solitarily in a kynde of banishment, to confirme what the publique state of the Clergie cyther might or did weare. Hierome (you say) did counsell Eustochium a virgin to weare apparell, Nulla diuersitate notabilis, notable by no diuersitie. Might not this virgin notwithstanding weare the attire proper for virgins, though she did not differ notably from all other virgins? If this Eustochium were a maide d that publicuely in the presence of the Church toke vpon her to kepe her virginitie (as diuers then were perswaded to do) then had she the vayne: But yf she for to auoyde the continuall troubles of those times, minded to liue sole, and in a solitarie place, she might weare as best

*Tert. de
vel. virg.
Amb. de
virg.*

best liked herselfe.

The Answerer.

Here your thinke scorne, that two women should be brought in to shew, what the publick state of the clergie should weare, and yet you youre selffe, a litle before bring in one widowe that was reprehended of the Bishop, to proue how necessaric vniformitie in apparell is for ecclesiasticall ministers. S. Ieromes counsell is that she shoulde haue no notable diuersitie of apparell, lest men that passe bye should point at her with their fingers, wherein he semeth not to allow the coustome of the Church, in veiling of virgins of a singular facion onlesse you thinke Eustochium, was so fond to, deuise an apparell that none other women vsed.

The examiner.

The like may be answered of Marcella and those worthy queers of Munkes singing in their owne language at Hierusalem in those wretched dayes: of whom there was none a minister in the Church of Christe, as farre as can be gathered. For Munkes in those dayes were none of the Cleargie: And yet in some places Collegiate Munkes had their habite, as appeareth in the councill of Chaldedon, and in Epiphanius.

The answerer.

The wordes of Marcella, concerning the Quiers of singing monkes at Ierusalem (as you call them) proue, that it is not necessaric, for Ecclesiasticall men to weare

Aug. Epi
76.
Can: 4:
h. l. Tom: 2
pri. Ha: 63

Epist. ad
August. 11,
17, 18,

distinct apparell, And vvhether as you deny that any of those Monkes vvas a Minister in the Church of Christ, you seme to forget that S. Iherom vvas one of them there and yet he vvas a Minister in the Church of Christe.

The Examiner.

Nowe foloweth somevvhether that seemeth to touche the Cleargie, that is: That the Cleargie of Rauenna (as you report) writte to Carolus Caluus, that they shoulde not differ from the people in apparell, but doctrine. &c.

First (yfy you wyll) let these wordes be referred to the first auctour therof, that is, to Celestinus Bishop of Rome, as you partly graunt, and then consider howe they further your purpose.

Celestinus, about the yere of our Lorde 430. writte to the Bishops of Fraunce, against certaine that brought in vpon superstition, Nouitatem vestium contra morem Ecclesiasticum, Newe kinde of apparell, contrary to the Ecclesiasticall maner, folowing the outward letter of the Scripture, that is, they woulde be: Amicti pallio, & lumbos præcincti: Couered with a cloke, and girt about their loines, which thinges because you spied there, you leste out these wordes betwixte your two sentences alleaged: Nam si studere incipiamus nouitati, traditum nobis a patribus ordinem calcabimus, vt locum superuacuis superstitionibus faciamus: For yf we begin to studie vpon noueltie, we shall treade vnder foote the order deliuered vnto vs from our fathers, and so make rowme for superfluous superstitions.

Nowe

Nowe yf you will set together all these circum-
staunces, you shall perceiue all to make against
you.

First, Celestinus meaning is of them that
would serue God rather in garmentes then
with puritie of hart. Then he speaketh against
those that comming out of the Laitie, will vse
still lay apparell. Last of all, against those that
seke innouations in suche matters, contrarie to
long prescribed vsage and order. Reade his
wordes in his Epistle, and you shall not denie
this.

If it please you to vrge the wordes, that
we are to be discerned from the people nor by
apparell, but by doctrine, you will remember
that here is such a comparison as this: Non mi-
sit me Christus baptizare, sed Euangelizare.
Christ hath not sent me to baptise, but to prea-
che the Gospell: and yet Paule baptised. So they
might be seperate from the people by apparell:
but chiefly it woulde be donne by doctrine
and puritie of life.

1. Cor 11:

Why you fled to fater these wordes vpo
Celestinus, but rather to haue them appeare
to be the Cleargies of Rauenna, which was
400. yeres after Celestinus was dead: some
may thinke that you feared to put men in min-
de, that order in outwarde apparell was so
auncient: or that you woulde haue no helpe
at the Popes hande: or that you well knewe
that the place made altogether against you.

The Answerer.

We are neither ignorant nor vnwilling to
confesse that these wordes of the Church of

G. i.

of Rauenna were taken out of the epistle of Celestinus, but because the Chirch of Rauenna did alleadg them wee raither bring them out of their epistell that was later, to shew that this opinion of the necessitie of distinct apparell, is not so auocient as is pretendid. As for the circumstances make nothing against vs but, rather for vs. first Celestinus meanith those that wold raither serue god in garmente the with puritie of harte, And we see now that garments are made greater matters then puritie of hart, or bodye either. For Papistes and Drökerds are not deprived yf they receyue the garments. Secondlie he speaketh of them that came out of the layetic, and will vse still lay apparell. How proue yon that, it semeth other wise by his wordes. Dicimus quosdam Domini sacerdotes superstitioso potius cultu inseruare quam mentis vel fidei puritati. we haue learned that certaine of the Lordes Priests, gaue hede raither to superstitious apparell, then to puritie of the mynde or faith. Myght he not thinke you, say so to manye english Priests? He speakith of Priests that are alredie, not of lay men coming to be Priests. The text is plaine against yow: Non discernendi sumus a plebe. These superstitious preistes wold not haue lay apparell as yow say: But be discerned from the laye sort, but Celestinus forbiddith. This therefore might be wel one of M. hardings gessis: Last of all he spekih of them which seke innovations, contrarie, to thold order, but this prouith not that they had an old orders for distinct apparell

apparell of priests from lay men: else he wold haue said, wee are sufficientlie distinct allredy in apparell from the Layitie: let vs now be deserued by doctrine: but he saith wee must be discernid by doctrin and not by garments, by conuersation, not by apparell, by purity of mynd, not by attire:

But these wordes yow ar loth: to haue vrged saying, they are spokeu in a comparaisou lyke the wordes of saint Paul: Christ sent me, not to baptise but to preach, that is rather to preach then to baptise: A proper shifte at a pynche, you checke vs after your maner for leauing out these wordes: Nam si studere &c: but yf you wolde haue put in these words that follow next after, all men sholde haue perceyued that your slender shifte can not stand, Rudes ergo fideliū mentes, ad talia non debemus inducere, docendi enim potius sunt quam illudendi, nec imponendum est eorum oculis, sed mentibus infundenda praecepta: that is. therefore:

We ought not to induce the vnskilfull myndes of the faithfull to such thinges, for they must rather be taught then mocked, neither must we deceiue their eyes, but pour preceptes into their myndes.

Celestinus plainlie denieth that the vnlearned myndes of the faithfull shold be moued wyth suche thinges, counting it but a mocking and deceauing of their iei.

Then if the former wordes were spoken notably in comparaiſon, the alſo are in the ſame phraſe, ſo by your expoſition, though we muſt chiefly theache them, yet we may laufully mocke though we muſt rather ſyll their myndes which holſome preceptes yet we may alſo decciue their eies, this were in dede a toy to mocke an Ape. Yet the inuention to yow ſemeth verie Wittie and leanned.

The examiner.

Can. 21, 94

After this you bring in a patch of Grati-
ans decrees. Cauſ. 21. queſt. 4. that godlye men
in olde time went in baſe and vile apparell.
This is a Non ſequitur. But ſee what ſmal helpe
you haue at Grati-ans handes.

Can. 27.

Fiſt, all that tract is againſt the gorge-
ous, coſtlye & light apparell of the Cleargie,
which all godly men deteſte in all kinde of ap-
parell. Then, the place you recite, is referred to
the Prophetes times, and thereabout, as appea-
reth in Baſill.

Thirdly, there is this decree of the 7.
counc. Nullus eorum qui. &c. Let none of
them that are numbred among the Cleargie
haue any vnſeemly apparell, whether he liue in
the citie, or walke on his iourney. But let him
vie the ſtoles or ſide garments whiche are
graunted to Clarkes. You may reade there al-
ſo the decrees of Zacharias and Leo, very aun-
cient Biſhopes of Rome, that none of the Clea-
gie ſhoulde weare the apparell of laye men.

The aunſwerer.

Yt is like we were afraid to ſeake helpe
at Celeſtinus the Pope when we are not afraid
of Gra-

tians decrees, which proue sufficientlie, that it was not thought necessarie, that ministers had there distinct apparell, but commune and bale garmentes. To laye the truth the auctoritie is not worth the contention. But to your fyfthe answere yf it were, spoken against gorgius coslie and light apparell, how can you defend sarcenet typpets? Secondlie that Gratian referred it vnto the tyme of the Prophets, is not proued by Basil. for yf yow haue studied Gratiane he pachith manye auctorities together hauing regard neyther to tyme, place, person, nor matter. Thirdlie for the decre of the seventh counsell our answer is before. for the decrees of Zacharie, and Leo (yf they were not countrefaite as you and we iustlie thinke they are) proue not that, it is necessarie to haue a distinction in outwarde apparell.

The examiner.

Bar, rom, 2

Last of all, howe farre Basilus Magnus was from your minde in this matter, though you alleage his name here, it appeareth in many places of his workes, but specially in the answere to the 22. Interrogatorie of the longer rules, where after discourse, he hath these wordes: Ex quo quidem illud continget. &c. v hen vpon this shall come to passe, that we shall haue a common fashjon among vs all in our apparell, and that therby the Chrestian may haue a singuler and peculier lesson. Yea a litle after he saith, that it shalbe to them, Velut pedagogi disciplina, as the discipline of a schoolmaster, to withdraw men from some of their wicked dedes.

Thus then, neither Samuel, nor Elias, neither Iohn, nor Peter, neither Hierome, Celestine, nor Basil, make anie whit at all against vni-formitie of ourward apparell in Ecclesiasticall persons, howe soeuer you do abuse their auctorities: but raicher stablishe and confirme the same.

The answerer.

This place of Basil is directelye against yow
Ex eo autem sequitur vt ex habitu inter nos cō-
municemus, & velut proprium quendam chara-
cterem ex vestitu habeat Christianus: Hereof
it shall follow that we shall all goe appareled
alike, and that the Christian shall haue as it
were a proper marke by his garment. Yow de-
nied before that a Christian should be discerned
from a Papist by apparell.

Saincte Basile spekeeth not here of Prie-
stes, but of perfecte Christians, that in all poin-
tes wold frame them selues, accordinge to
the moſte perfecte rule of the Gospell, whether
they were Priestes or married men, neither doth
he speke of the fashiom of there garment, but
of the basenes, and vse, which was for graui-
uitie, and necessitie, and not for vanitie and cu-
riositie, such as should serue them, both day and
night: But hit is a sporte to see youre incon-
stancie: when we bringe in the quier of
monkes at Ierusalem, they are none of the cle-
argie: Neither dothe the example of solitarie
men, confirme the publique state of the Clea-
gie:

when

When you bringe in saincte Basiles: Monkes, in the desert of Pontus, or elsewhere, they are of the cleargie, and this example serueth to proue, the apparell of the publique, clergie: but howe well, let the readers iudge. Thus the examples of Samuel, Elias, Peter and, Iohn, with the auctorities of Hierom, Celestine, and Basil, declare sufficiently, that it is not necessary for Ministers of the Church, to haue a distincte apparell to be knowne from other.

The examiner.

Before answers be made to the foure thinges that moue you against the ministring apparell, the reader may be admonished to behold what reherfall you make of superfluous apparel, and other superstitious thinges, whiche ought not at this time to be in any question, for that vpon iuste groundes, god by his magistrate hath deliuered vs from them.

First of all then you iudge, that because these two thinges that remaine, come from the Iewes & Gentiles (which yet you do not fully proue) they ought vterly to be refused.

The answerer.

It greueth yow to heare the rest, of the popish apparell that is abolished, reherfed with that which is retained: because no mā can se a Iust

cause why the one should be receaued and the other refused. But as God by his Magistrates, had deliuered vs from those: so we truste he will deliuer his Church from these.

The Examiner.

*De vnico
bapt. con-
tra Petr.
cap. 9:*

And yet for all that S. Augustines saying is in these thinges true: *Regula verissima & inuolabilis veritatis ostendit &c.* The most true and inuolable rule of trueth, doth shewe, that in all men (meaning of heretikes) that thing is to be improved and amended, which is false and virious, that is to be acknowledged & receiued, whiche is true and right.

But let vs weye this reason futher, that woulde perswade vs to vse nothing, that was inuented by wicked and vnbeleuing authours. You yourselues say out of Polidor (we knowe) that God toke from the Egyptians linnen vestures, abused of them, and appointed the same for his owne seruice: and we vnderstande, that the Church of Christ before the tirannie of the Bishop of Rome, did chose certaine rites and orders from the Iewes, wherupon it may be truly thought, that it is no great matter from whom that thing first commeth, that serueth to godly vse. Moyse appointed tenthes, though Hercules had his tithes. Christ appointed his memoriall to be kept in bread & wine, though bread was offered before to Mithra. who brought in mariages to be celebrate in Churches? a Bishop of Rome, who vsed the ringging first in wedding? the Heathen. whence are tithes taken vp till this day? from the Iewes, whence were Seniors in the premitiue Church

*Ter: de pre:
aduer. Her:
Ter: de Ido:*

che and yet still from the Iewes. Easter day and whitsuntide, generall counsellors toke from the Iewes. Besides Sundayes, our fathers feared not to decree certaine Holidayes, though the Gentiles had their solemnities. Times of fastinges are appointed, though Martine the Heretike made lawes therof. But what neede long searching in this matter, when Saint Paule institute a feast in Christian Churches about the Communion time, though the Gétiles there away had their *SYSSYRTIA* common banketes in their ydoles temples. And the Gowne that you your selues would so gladly minister in, seemeth to come either from Turkes or Papistes. It is like the age was neuer before this, that men made them selues scrupulous, whence that thing was taken, which might serue in common wealth or Church, to some profitable ende.

The aunswer.

Saincte Augustines rules make nothing for yow, except yow proue youre garmentes to be true and right. But where you do slander vs, to haue sayed, that God did take from the Egyptians linnen vestures. We wolde youe knewe that we are farre from that blasphemie, either to tinke or saye, that God learned of idolaters to set forth his religion. He toke linnen vestures that were his owne creatures: he borrowed then not of the superstition of the Egyptians. Then what reasoninge call yow this. God instituted his service of suche thinges as had be abused: Ergo man may applie to Godes service what soeuer hath ben abused, hauinge a plai-

Aug: epi:
118:

His: in
Gal, cap. 4
Euf. lib. 5.
cap. 18,
hyst. eccle,
1: Cor, 10,

ne commaundement to the contrarie: accordinge to the customes of the Gētiles ye shal not do, yow shal not do so to the Lorde youre God what the Church hath decreed withowt the warrante of Godes worde, is no prejudice to vs. The misterie of iniquitie wrought before, the full age of the beaste. Loke ouer youre Chronicles, whether of Moses or Hercules was the elder, and see whether toke of other. Abraham is the first that payed tythes, that we reade of. Christe toke no example of Mithra, for youre selfe confesse that breade onclie was offered to Mithra: And why not rather from Melchisedech? yf yow had sette hit from the commune vsage of the Iewes, yow had gone nerar the marke. Mariages were celebrated openly before the Congregation, before the Bisshop of Romes tyme. As for the wedinge ringe, if it came from the heathen (as yow saye) let it go to the heathen againe: it is not muche matter from whence hit came, sith hit came not from Christe. And for tithes at this daye, Caluine thincketh that they are taken of a politicque lawe, of Princes and not of the Iewes: for the Romane Emperours had them before they gaue them to the Chirche. Although in that they serued for the necessarie sustenance of the Ministers of the Iewes Chirch, they were politicque, not ceremonial. we knowe not what Seniors yow speake of, if yone meane thelders or Ministers, the Iewes had none suche: but if they had any thinge that was neither Ceremoniall nor superstitious, we mai well learne hit of them. As for Sondaye the Apostolicque Chirche

chaunged hit, from the Iewes Sabaothe what a boye was in the Chirche, abowre the celebration of Easter, all learned men do knowe. At the last that tyme was appointed so that it shold not be like the Iewish passouer: as for other hollidays besid the Lordes daye wee haue littill occasion to commend the institution of most of them. Lykewise of fasting dayes of the which Montane and not Martian, first made lawes. But if yow be able owr of the first of the: Corr, and the 11: cap: to proue a feast in the Church, to be instituted of Sainct Paull we haue great maruell: we find there a feast of belly chere condemnid, and men willid to cate there meate at home and not in the Churchis: But of the institution of any such feast, no likelyhod in the worlde: as for the Gowne we wold minister in, wether it came from the Iewis Turkes or Papistes it skillith not for none of them abusith it superstitiously in their ministratione:

The examiner.

Well, be it as Polidore, Glossa ord. and Hierome saith, that the Egyptians vsed linnen clothes: yet Hierome findeth no fault with all the Cleargie of his time, who al vsed such white apparell, as appeareth in the confutation of the Pelagiās, who laide to his charge, and other their apparel & ornamentes, as contrary to God. *Quæ sunt rogo inimicitia contra deum; si tunicam habuero mundiore. Si episcopus, presbiter, & diaconus, & reliquus ordo ecclesiasticus in administratione sacrificiorum candida veste processerint. &c.*

*Aduer-Pel
Lib. 1*

What enmitie (I pray you) is this against God: yf I haue a more cleane coate: yf the Bishop, Priest, and Deacon, and the rest of the Ecclesiasticall order, at the administration of sacrifice, go in white apparell? It appeareth Saint Hierome chargeth them as Pelagians, who speake against white garmentes in the Church. Neither were these vestures in price only in the occidental Church: but also in the orientall Church, as Chrysostome sheweth plainly in a Sermon to the people of Antioche, willing the Priestes to take diligent care to whom they did minister the Sacrament of Christes body and bloud, saying: Hoc vestra dignitas est. &c. This is your worship, this is your safetie, this is your crowne: and not because ye go rounde about in the Church, in a white and shining garment. So then in those fathers dayes men did not cauill against their white vestures in the Church, because they were fetched from the Heathens or Iewes.

The answerer.

Yow thinke yow haue wone your spurs to proue your whit linnen surples, by your two placis of Ierom and Chrysostome: which aree all yow can say for them. And yet make no thing in the worlde for allowing of them. For Ierom askith what harme it were, if they shold vse whit garments: he doth not simply affirme that they did were them. yow knowe the figure vsed in such putting of cases, fictio. Chrysostome saith hit is no part of their worship to walke about with whit garments, he doth not commend the vse of such apparell.

But

Item, 60.

*An. de,
400.*

But to examine the placis feneralye, yow
 saye all the cleargy in Ieomes tyme vsed such
 white apparel. Yow say: a great dele more the
 yow are able to stand by. For yow are neuer
 able to proue with all the lerning yow haue
 out of this place: ayther that all the clergi vsed
 them: or that the clergi vsed them onely in de-
 uine seruis or that the clergie did vse them and
 not laye men also, or that they were of whit
 linnen: or finally with our all cōtrouerſie that
 they were white, for the word *cādidus* doth not
 pperlie signefie whit, but lighteshinīg, or lighte
 colored, as may apeare owr of Plynny lib. 35.
 cap. 6. where after he hath compted *Cerusca*
 to be of coler *candida*, he saith the best kynd
 of it is of Asia, which is purple. The poet Ho-
 race hath this verse, *Rubro vbi cocco, tincta su-
 per lectos vestis canderet eburnos*, where clo-
 thīg dyed whit with red scarlet, shined vpon Iuery
 beds here it is aplied to red. Agayne who kno
 with not theses phrases *candidus dies*, a fayer
 daye, *candidus sol*, the bright sonne, &c. And
 in the place alledged it is manifest that *candi-
 da vestis*, doth signefie a clenely & somewhat gor-
 geous or costly apparell, and that maye euident
 lye appere, both by the wordes going before
 and coming after. which if yow wold haue ad-
 ded all men might haue sene how litil this pla-
 ce makith for Surpleſſis. The wordes before
 are theſe, *Vnde adiungis gloriam vestium &
 ornamentorum deo esse contrariam. Quz sunt
 rogo inimicitiz &c.* wherupon yow saye next
 that the glory of the apparell & ornaments, is
 contrary to god. I pray yow what cumytie is

it againſt god, yf I haue a more clenely core,
yf the Biſhop preſt & Deacon, & the reſt of the
Eccleſiaſtical order in the miniſtration of the
Sacrifices ſhall come forth in a bright colored
garmēt. *Cauete clericauete monachi, viduz*
& *virgines, periclitamini niſi ſordidas vos, at-*
que pannofas vulgus ſpexerit. Take hede yow
clergie men, take hede yow mōkes widowes &
virgins, you are in danger except the comon
people ſee you in ſilthy & ragged apparell.
Taceo de hominibus ſæculi, quibus aperte bel-
lum indicitur & inimicitia contra deum, ſi pre-
tioſis atque nitentibus vtiuntur exuviis. I ſpeke
not of lay men to whome open warre is proclai-
med, & enmitie againſt god, yf they were coſtly
& gorgeus apparell. bi theſe wordes it is our
of doubt Iherom ſpekith of gorgeous or clenely
apparrell, what coler ſoeuer it was. not onely
white apparrell comon to laye men, nor pro-
per to preſts vſed abroad, not onely in the
Church, rather of any matter then linnen: for in
his time linnē was vſed but of few: ad of effemi-
nat perſons, ſuch as were curtiers, as maie appe-
re in diuerſe placis, in this firſt Epift. ad Helio-
dorū, ad Nepotianum, in epitaphio Neopotiani,
ad Gaudentium, & Erasmus as often hath
notid, that is was ſcarſe thought met for a man
to were linnen next his ſkinne much leſe aboue
his gowne, & ieſtliſh after his manner that
that ſhould now become eccleſiaſtical, that in
old time was courtlke. But let us here what
Ierom ſaith in other placis to the ſame purpoſe.
in his epi. to Marcella, of the ſickenes of Ble-
ſilla,

filla, he saith: nos quia serica veste non vtimur,
 monachi iudicamur, quia ebrij non sumus, nec
 cachinno ora dissoluimus, cōtinentes vocamur
 & tristes, Si tunica non canduerit, statim illud
 & triuio, impostor & Græcus est, wee because,
 wee were not a silken garment, are iudged to
 be monkes, because wee are not drunke nor
 gape wide in laughter, are called continent &
 sad. yf our cote be not light collered or which
 straight waye, wee here the common prouerb,
 a greciā ad deceiuer, here againe, it is plaine that
 this Cādor vestis, is referred not so much to the
 coler as to the costlines. Secondlie that hit was
 vsuall apparrell, & thirddie that it was not vsed
 of all the Clergy. finally yf Candida vestes must
 nedes signefy a white surplese, here what Ierom
 saith spekning purposelie of the apparrell of
 prests, ad Neapolianum. vestes pullas æque de-
 uitauit candidas. fly blacke garments euen as
 as well as whit garments. gallantnes & slavery
 must alike be auoided, for the one sauerith of
 dirrenes, the other of vaine glorie. But these
 garmentes were in price, in the Oriental
 Church. No doubt in great price, when Chry-
 sostome saith plainely that all there worhpp
 was to discharg there duty: not that they shold
 go about in a white shining garmente. But w-
 here you ad in the Church, yow ad morethē is in
 the text & bewray your vniust dealig in the cau-
 se. yow had bene better to haue alledged the sa-
 me place out of the 83. homily vpon Math. whe-
 re these wordes are (in the Church) but what

haue yow wone by this? haue yow approued
thē to be whithe silke. Haue yow shewid that
they were proper to the Church seruise? And
not cōmon garments, such as both for lightnes
in those hott countreis, and also for estimacion,
as is declared before, they vsed in those days to
were. That which Chrysostom notith and dis-
comendith as vnmete yow allegād Command
as mete: And though both out of Ierom and
Chrysostō yow could proue all your desire, w-
hat preiudicie is that to ower cause.

The Examiner.

Ex 44

Here one thing must not be omitted
that S. Hierome in the same place where he
speaketh of the Egyptians linnen clothes, hath
also these wordes: Porro religio diuina alte-
rum habitum habet in ministerio, alterum in
vsu vitæque communi: The religion of god hath
one habite in the ministracion, and another in
common vse and life.

The answerer.

God forbid that your shold alledg the do-
cters against the papistes, so frowardlie, as yow
doe against vs, yow wold then discredit our
comman cause, for that which makith altoge-
ther against yow, yow leue out, & wrest to y-
our porpose that which makith nothing for y-
ow: Saint Ierom expounding the place of E-
zechiell, where god commaundeth the preists
of the old lawe, to put ou thier linnen garmē-
tes, & other attire, when they enter into the
holie place, & put them of whan they come
out: declarith that god will haue nothing ob-
serued, in his ceremonies, that agreth with the
supersti-

superstition of the gentils, & then notith what
 spirituall doctrin may be gathered therby, for
 our lerning. His wordes are these. First concer
 ning the putting of, of their ministring gar
 ments. Per quæ discimus non quotidianis &
 quibuslibet pro vsu vitæ communis, pollutis
 vestibus, nos ingredi debere in sancta sancto
 rum, sed munda conscientia & mundis vesti
 bus, tenere Domini Sacramenta, &c. wherbie
 wee lerne that wee must not enter in to the ho
 li of holies, with Dailie & Euerie kind of defil
 ed garments, vsed in the comon life, but with
 a cleane consciens & cleane garments, to kepe
 or hold the Lords Sacraments. As for that w
 hich followith, they shall not haue their hed
 nor let their haere grow long but shall round
 or poulle ther headd, it is plaineli shewed that
 wee must not haue our heds shorne, like the
 priest, & worshippers of Isys and Serapis, nei
 ther againe haue long heare, that is the maner
 of riotous persones, of a Barbarouse people, &
 of Soldiors. But that the honest habit of priests
 may be shewed by thier face. And after a few
 words, at it were answering a secret obiection,
 because the Egyptians priests did were linnen
 garments, also he saith. vestibus linæis vtuntur
 Egyptii Sacerdotes, non solum intrinsecus sed
 extrinsecus, porro religio diuina alterum habi
 tū habet in ministerio, alterum in vsu, vitæque
 communi. Feminalia recte assumuntur vt ho
 nestas decorq̃ seruetur, ne scilicet ascendentes
 altaris gradus, & in ministerio discurrentes, re
 uelent turpitudinem.

Rasa capita habet supersticio gentilis, vinum
 H. i.

autem quantum ad me pertinet, non reor aliquem se abstinere gentilium. The Egyptian priests vveare linnen garmets, not onche vvith in, but also withoute, but the religion of god hath the one habit in the ministerie, and a nother in the vse and common liffe. The briches are wel taken, that honestie & comlynes may be kept least whē they go vp to the alter steps, and rone about their ministry, they reuele their filthynes, the superstition of the gentills haue shaueneds. But wine for my part, I thinke none of the Gentils doth refuse. Here Ierome doth affirme that god wold not haue the priests of the olde lawe to shauethier heades, because it was the marke of idolaters, nor to weare theer holie linnen garments abroad because the Egyptian priests did so: but he will haue them to weare breachis & to abstaine forme winne. which none of the Gentils obserue for religion. whether this place be well alleged against vs that makith altogether for vs, let all men both lerned and vnlerned iudg. Yf yow wold take pains to rede ouer the place againe, yow shall see that hee spekith of the religion of the Iewishe priests, and not of the apparrell of Christiā ministers. wher also yow shall find, that abroad your priests did weare comon apparrell, contrarie to your former assertion,

The same Hierome, lib. 42. cap. 53. in Esaiā vpon these wordes. Non me inuocasti Iacob, &c. sayeth in the personne of God: Quod autem arbitraris obtulisse te mihi victimas, & arietes immolasse, scias eos à me non esse suspectos: quia mihi & idolis communes erant. And whe-

reas thou thinkest, thou hast offered to me oblations, and sacrificed rammes, knowe thoue that they were not receaued of me, because they were commune to Idols with me. Thus Hierome in plaine wordes maketh for vs: though some crie with open mouthe againe vs that we haue neither scriptures nor doctores.

The examiner.

As for Platinas Albe, it is not here to be spoken of: neyther do men take for lawes, whatsoeuer Durandus wryteth. though yet out of his wordes no such necessitie neded to be gathered, as you would haue to folowe.

The answerer.

Platina his albe is hearer to be spoken of, because by the former booke of kinge Edward (whereto the act of parliamēt referrith vs) an albe is appointed with a vestement, for a cope, for the administration of the Sacrament. and in some placis the preist at this dayewerith an albe. Durande though he be no lawe maker to vs, yet he his agreat patron of yours in this cause, who with Manipulus curatorum & his felowes make this necessitie, loke the place it is to plaine.

The examiner

Besides this, it is not though reason sufficient to detest the Surplesse or other apparel, because they may serue also for some significatiō.

H. ii.

For the apparell, of Christian men woulde be
 suche, as it might speake, or as it were preache
 some part of godlines to them selues and
 others. So it seemeth S. Peter woulde haue
 women to order their attire. So Tertullian
De pallio. saith: Ipse habitus sonat: The habite it selfe
De cultu geueth a lesson. So in another place: Cur mo-
scem. res meos habitus non pronuntiat? & by doth
Ad fab. not the apparel shew forth my maners: So S.
 Hierome sayeth: Tanta debet esse. & Such
 knowledge & learning should be in the Priest
 of God, that his going, mouing and all thinges,
 should by some significatiō, speake. He ought to
 conceiue the trueth in his minde, and to founde
 out the same in his habite and apparell, that
 whatsoeuer he sepeaketh it might be doctri-
 ne to the people. To his purpose hath Clemēt
 Alexand. and Basill spoken: but it shall not be
 nedefull now to rehearse their testimonies,
 when as by these we may perceiue that vestu-
 res may haue their good significations: and yet
 are we not bounde to beleue euery sonde mea-
 ning, as suche ydle brained Durandes do bring
 or collect.

Lib. 2.
pad. cap.
10. mart
Inlit.

The answerer.

Wee do not detest the apparell so muche for
 the signification sake, but for the supersticion.
 & if it please yow, that the apparell must sound
 and pronounce: what can the apparrell, of ido-
 latrie sound of yow, but that yow are of the
 sect whose liuerie yow wear? These placis all
 make against yow. As your profession is not
 popishe, so bi these ffathers, your apparell shold
 be conformable.

The examiner.

Wherefore yf you would haue waighed what god, Christ, S. Paule, and many godly men haue done in thinges inuented by Panims and mit beleuers: you woulde not for the first aucthours refuse a comoditie, but vse to Gods glory. that, which others abused to his dishonour saying to them as Tertulian said to Pallium, a vesture of ydolators: Gaude palium, quia melior de philosophia dignata est, ex quo Christianum vestire cepisti. Reioyce O Pallium, that a better kynde of philosophie hath vouchasafed to receyne the, since thou hast begun to clothe a Christian.

The Answerer.

Wee vtterly deny that euer God, or Christ, or S. Paull, conuertid any supersticions vse, or ceremonies, to the religion of Christ, that was inuentid by paynims, & miscreants to dishonor god with all. Yf anie godlie men haue done it, they did it not in that they wear godlie men, but in that they wer mē. As for Tertulians cloke, it makith no more against vs, thē his Shoes. You might haue made it more auncient then Tertulians time. for Typhon the Iewe knew Iulianus, to be a philosopher by his cloke. The cloke was a garmēt of idolaters, but not an idolatrous garment, an habit that was the marke of a philosopher & not of a idolater such as be the habits that graduats wear in the vniuersities. And so wee rede in the monodie of Gregorie Nazianzene, that S. Basils contric men, receued the same philosophers cloke, in the vniuersitie of Athens, as a signe of thear degre. also the greke

prouerbe, of them that were philosophers, so
 far as theis berde & cloke could make the: suffi-
 cientlie declarithe that though idolatours philo-
 sopher wore this weed, yet they did not wear
 it as idolaters, but as philosophers. The words
 that the cloke spekih, do manifestlie declare,
 that it was the comon habit of all conuertid
 Christians generallie, & not the proper weed
 of priests singulerlie. Therefore if Tertulian
 & other Christians, casting of the Romane
 gown, which all proud & wicked men vsed to
 weare, did put on the greke philosophers cloke,
 which was an habit of grauitie simplicie, & fru-
 galitie. what makith this for wearing the bad-
 ges of idolaters? Tertulian & other Christians
 in his time, changing thier religion changed
 their garments, you chāging your religion kepe
 your old garmets, stil euen a mark of popish re-
 ligion, the character in the beaste. Tertulian af-
 firmith that he cast of the gowne, and put on the
 cloke, that he might reprove the vices that we-
 re vsed in the gowne: Taceo Neronēs, Apicius
 & Ruffos &c. I say nothing of Neros, Apitius
 & Rufus, I wil giue a purgation for the filthi-
 mes of Scaurus, the dising of Curius & the Drō
 kennes of Anthonius, and remember that these
 among a great manie other were gown men
 such as cannot easelie be fownd in the cloke
 nen. These filthie corruptions of the Citie,
 what speach can drawe forth & brethe away
 but his that wearith a cloke. the trayterusnes of
 of gardner, the creweltie of Bonner, the baudrie
 of weston. which all did wear forkid capes, w-
 hat spech can breth awaye, & driue ont of the
 realme

real me, but his, that wearith a round capp.
now see what Tertuliās cloke makith for yow.

The examiner.

The next let that stoppeth you from wea-
ryng these garmentes, is, that they haue ben a-
bused to Sorcerie, Coniuring, and Idolatry:
and yet when a man hath perused that whiche
you haue vttered in many wordes, there is no
more sayde against any apparell nowe remay-
ning, then that the Surplesse serued to make
holy water, without the whiche (you say) no
cyrle coulde be kept. These be but silly sleigh-
tes to dasele the eyes of the weake, on this ma-
ner, to make so huge a crie in so small a mat-
ter, yf a papist had you in handelyng (whose
wyckednes is shamefull, and religion most vn-
pure) he would byd you loke ouer your boo-
ke better, when you say holy water cannot be
made without a Surplesse.

The Answer.

Durand saith that the surples must be wor-
ne, in all seruice of the altar, & holy things,
but all the seruice of the altar & holliethings,
wear Idolatry and filthie Superstition, & ther-
fore the surples was abused further thē the ma-
king of holliie water. And where he saith it
must be worne in seruice of all holie things
wee thought he had ment holie watter also,
but herin perchaunce wee might be deceaued
for by all liklihod, wee haue not made holliie
water, nor said masse, nor practised all po-
peholie seruice, so often as yow.

H. iiii.

The Examiner.

Well, admit the Surplesse was vsed not only to make holiwater, but also some time to coniuring: must it therfore neuer serue to good vse againe? Shall we make this lawe vpon your head, that such thinges as haue once serued to wicked purposes, can neuer be set vp in good place againe? What and yf men coniure in their vsuall apparell? What if men coniure with the robes, scepter, and crowne of Princes? What yf men coniure in the name of the Lorde, or other Princes names? Shall we of necessitie throwe away all these thinges, as polluted with seruice of the deuill? Howsoeuer you would make a purgatiō of the se thinges, surely wise men both hath and can turne that to serue the glory of God, whiche once serued to bad vses.

The answerer.

Wee haue often times declared before, that those thinges which are necessarie & good must be retayned, though they haue neuer so much bene abused. And wee allowe according to Tertulians rule, in his booke De corona militis, whatsoeuer seruith the necessitie, profit, or honest cōfort of mans liffe: whosoever were the inuentor therof. But of other thinges not necessarie being in religion abused, we say with him, oderis, o Christiane, quorum authores nō odise non poteris. Thow must hate, o Christian those thinges the authors wherof thow canst not chuse but hate. Marke I pray yow this distinction, it is not oures but Tertulians, & answerith to all yow can alledge in this matter. yf
then

then vaneecessary things must be cast awaue,
for thabuse, lest they confirme the abuse, how
much more the Surplesse & other things that
neuer had anie vse in the Church of Christ. The
gods name, his word, vsual apparel, robe septrs
& croûs of princis, are no more like A Surples,
in this respect. then an apple like an oyster.

The examiner.

It is a notable saying of S. Augustine,
touching the maner of the Citie of God in the
apparell and diet of them that are made citizēs *Decini.*
thereof, that it chaungeth nothing: Si non est *dei. lib. 19*
contra diuina præcepta: yf it be not contrary *cap. 19.*
to Gods commaundementes: Vnde ipsos quo-
que philosophos, quando Christiani fiunt, non
habitum vel consuetudinem victus, quæ nihil
impedit religionem, sed falsa dogmata mutare
compellit: wherevpon it compelleth not the
Philosophers when they are made Chri-
stians, to chaunge their apparel and diet, which
hynder not religion: but their false opinions.
This was the practise of the Church of God,
which nowe (belike) you woulde turne vpside
downe: and yet a halowed and christened
bell you can well beare to ring to a Sermon: y-
ou can be content Dirige money be conuerted
to preachynges: solemasse priestes be made
good preachers: you woulde not be displeased
yf Monasteries to be plucked downe, were cō-
uerted to good vses. If you loke on your Chur-
ches and Pulpyttes, you shall fynde that they
were horribly abused. Be not therefore herein
to rashe, in vtterly condemning those thinges,
which wicked men framed for a tyme to their
phantasie.

The answerer.

Sainēt Augustine spekith of philosophers habits, wherof mention is made before, not of Idolaters garments, such as they put on, to deseruis to diuills: of comon apparell not preistlie vestiments, as for the moni the man the pulpit, or any thing else that may haue a good vse, in the religion & Churches of Christ, is owres, & not the Papists. But the surplesse, the albe the cope, the capp, the tippet, the wide sleaue gown, &c. wherof ther is no good vse, but to make dissention, to offend the weake to confirm the obstinate, to greue the godlie, to retayne superstition, they are the Papists & none of owres. Yow shuld remember the generall rule of Tertulian, befor mentioned.

The examiner.

But forcerers and coniurers (you say) for their instrumentes must needes haue helpe of thinges. You make men marueile howe they coniured before Christe came: whence the woman that raised vp Samuell had her instrumentes consecrate: howe Simon Magus in the Apostles times wrought all his wonders: and what Priest made holiwater for the sonne of Secua the Iewe: and howe nowe among the Painims and Turkes men are able to worke their feates, though none be there in Surplesses to helpe forwarde their worke You shall finde it therefore otherwise then you say, that coniuring and forcerie will continue but to well without these garmentes.

The answerer

Wee speke of Coniurers of our time & our
countrie

1. Re. 28.

Act. 8.

Act. 19.

countrie, and therefore wismen nede not maruel, how Iewes & painims did coniure before Christ, & turkes after Christ. But they may rather maruel to see yow wrangle so childishlie, about the moune shine in the water and that yow reprove in vs, yow comitt your selfe namelie to heape vp so many sentēcis of scripture, to proue that which no man denieth, as though wee knew not that there was coniuring before Christ. And therefore must meruelle that yow maruelle at this.

The examiner.

There is a thirde thing that stirreth you to refuse this apparell and that is, the opinion whiche men had and haue still (as you do thinke with your selues) of these garmentes.

Whether the blinde papiste, the weake papiste, and simple Ghospeller (as you tearme them) haue these opinions now aduouched, it is rather phantasied of some, then beleued of the best part. Peraduenture you shewe what you haue taught them to suppose of these matters, and therefore trusting that they haue learned their lesson, you conclude thus of euery one of their mindes. And if it were so, that they had such estimation of these garmentes, you hearde out of S. Augustine the maner of Christes Church to be, to refourme their false opiniō by hollome and sounde doctrine. for there is no maner of order that men can take, wherein some may not haue a fonde opinion: As the Phariseys had in washing their handes, in their apparell, and yet the thinges are not taken away by the Gospel:

D. Eucery.

As also nowe some haue in fasting dayes, the Sundayes, fisshes dayes, almes gathered for the poore, in Sermons at burials, and such others: and yet it is not thought expedient, that such thinges out of hande shoulde be altered.

The answerer.

Experiens doth to much trie, that all these opinions are conceyued, of these garments, which wee must not maintaine by oure exāple which were nothing else but to geue offence. But you that are the best part beleue it not. Yf yow were abroad yow might heare the outcries of the people against yow for these things, yow might see decking of Crossis & Churchis with bowes, & flowrs, for gāgweke processions: if yow walked in the countrie, yow shold heare the comon voice saye. Poperie is not so euil as they make it for then they wold neuer commaūd these thigs so streightlie to be obserued. Yow shold heare: neyghbore played wee not a wise part, whan wee kept our Masse clothes & bookes, for by the masse neyghboure wee shall haue all again, one daye. wee are bolde to tel yow that are aboue the talke of the rude people, euen there rusticall termes, because your eares are not so acquainted with them. Nor your eyes see so fare abroad: you might heare the questions of the simple gosplelers propounded: whether with safe conscience, they maye come to the seruice with ther presens, to allow this gere, yea some openlie confesse they will not come: & yet yow cannot beleue it, yee pretend great knowleg in the state of the comon welth abroad, & yet haue litil vnderstādig of the
peopls

peoples affection, if yow know not this. Secondly, wee speke of such things as are neither necessarie nor profitable, for Christes Church, but rather superfluous & hurtfull. As for fasting daies wee know none that are retayned, & wee wold wish that some fish daies were either taken awaye or changed, to other times. Fasting is good, but prescribed daies of fasting, vnlesse it bee in time of some common calamitie, sauerith of poperie. fish days for police are indifferent, so all other circumstances concerning indifferent things be obserued. And fish daies are not fasting daies. *The examiner.*

Concerning Doctour Bucers iudgement in this matter of garments, you first alleage a saying of his: but when, to whom, where, and of what particuler apparell, you declare not. In deede this good father, in the beginning of his letter to Bishop Hooper hath, that he woulde haue ben at some great coste, so that this controuersie either had neuer ben moued, or very speedily repressed and extinct, And in fewe lines after, he wisheth to beare some hard penance in his body, so that they were orderly put away (not by priuate auctoritie) in respect of the abuse (I saye) which he sawe had so great strength then in many places of Englande.

But you (peraduenture) fearing lest this his saying were not so strong vpon your part as you wished, yow farther say, that he willeth in suche case as ye are now, in no wise to receiue them. wherevnto you cite his exposition vpon the 18. Chapter of saint Mathew.

This place yf you would haue indifferently rehearsed, you should haue opened to the worlde, that his minde was, that some ceremonies abused, might be stil retained. His wordes are these, in the beginning almost of that his exposition.

In cap. 18
Math.

Fateor equidem, licet ab Antichristis inuestum sit. &c. Though whatsoeuer thing is decreed, contrary to the libertie of externe matters, it hath ben brought in by Antichristes, as the difference of. persons, meates, dayes, places, and very many moe: yet because commonly men were perswaded that all those things were the commandementes of the Church directed by the spirite of God, so receiued all those things as comming from the will of God: I acknowledge in deede, that reason it is, we vse circumspectly euen now the libertie obtained by Christ, and with Paule sometime circumsise Timothy, that is, that we vse well some ceremonies, whiche others abused, taking occasion thereby to teach Christ purely, although by no meanes, these inuentions of man can be compated with circumcision, or the like ordinaunces of God. Thus farre Doctour Bucer.

In this sentence though many things may be noted: as that the false opinion of men did not perswade him to caste all these things away: as that these things were not to be refused, because they were the deuises of man; as that occasion might hereby be taken to preach Christ purely, and suche other: yet it shall suffice to put you in minde, that he thinketh godly
meu

men may well vse some rites whiche were abused before time. So that if you take one peece of his exposition with another, you shall not neede to terme your betters and fellowe seruantes in Christ that receiue this apparell, to be enemies or shrinkers.

This wel learned fathers wordes, to his frend beyond the sea well wayed, maketh nothing against the orders nowe practised. For we may and do (praise be to God) holde faste Puritatem rituum et doctrine, the puritie of rites and doctrine, and also flee and derest the leuen of Antichrist, with all erroures and superstition, though we kepe these fewe ordinaunces according to the rules of Gods booke. wherein men had superstition before vs. There is a difference (you knowe) betwixt the puritie of rites, and the cleane taking away of all. But peruse this godly mans Epistle.

The answerer.

What can be more plainly declared, then that he wrot at Cambridg to a frend of his beyond the sea, the 12 of Ianuarii an 1550. as is alledged by Theodore Beza, a litill before his death (and as it is like) sence the epistls which you now haue translated in to English: by which words of the epistle, Beza chargith Baldwin, for slandering Bucer, that he did allowe the reformation of England in Rites & Ceremonies, and futher shewith that Bucers Iudgment might apere, in the reformation of Argentine, although

it was not altogether according to his mind. More over he saith all the best learned men, & most religious bishops of England, declare what they iudge of the retayning of these things & what they desier concerning them, in their late Apollogy: but your exposition of the puritie of rites, maynteynith the slander of Balduin, for the wold haue all superstition taken awaye & the things retained, so will the rankest papist in all Louayn saye:

But Peter Martyr Iudic 18. fol. 166. reiecteth the same chist, both off the Papistes ad you at this time. Danitæ superstitionē & cultum Michæ receperunt. &c. The Damites receaued the superstition and worshippings off Micha. Euen so the Papistes haue translated strange Cereimonies, and almost infinite, from the Iewes and Gentiles into there masse. They saye they haue remoued the superstition from them, nay rather they haue in many partes increased hit. They haue off the Iewes, water, oile, incense, salt, garmentes, lightes, and many other such thinges, which in time off the Lawe, were not Idolatrous, when they leaned vpon the word off God. But now they are vnpure, and superstitious, when they haue not the word off God. Heare this father. who plainli affirmeth your garmentes to be vnpure, and superstitious because they haue not the word off God.

Therefore once againe wee must tell you that the superstitious ceremonies not necessary, the surest waye to purifie them, is to take them cleane avvaye.

Youv lightlie passe oner that he callithe the the

the leuen of Antichrist wherbie some with most wordlie wisdom & vaine deuises wold Ioyne together God & Bellial thouching your cauillatio vpon his words in the 18. of mathew fateor &c. wee neuer denied but Ceremonies well instituted, though they were abused might be retainid. yet Bucer spekithe but of tolleration for a time. Therefore yf there were once a time to circumsice Timothie, now it is a time if ever ther was anie, not to circumsice Titus, which if yow wold haue taken the paines to haue translated but 3. lines further, shold haue evidentlie aperid by the sentence of Bucer, it selffe. But that yow wold faine haue eloked. for he saith what is wont to be donne, not a few searing the trobell of the crosse, & goinge about in vaine to plesse both god & man, euen there wher the gospell hath bene long time preached, where the word now requierith examples of dedes, pretendinge allwais the infirmitis of others, where in dede their own weakenes doth in this thing with hold them: doe bothe them selues serue mans traditions, & compell others thereunto. Also let the reder heare note, that by Bucers iudgment, distinction of persons, meats &c. was brought in by Antichrist. Secondlie that thay cannot be compared with circumcision, and thirdlye that they ought not to be retainid: for the gospell hath bene long preached. As for Iudging of our betters, charge Bucer and not vs. you deale with vs, as fathers & masters Iesting & sometime frowardlie quarrelling with their children, lay a fault to there charg, & when the

boy denyeth it & excuseth him self: why then I ly saith he. the pore child cannot make his iust purgation, and defense but he accuseth his father or master to be a lyar. So whā wee purg our selves of rebellion & disobedients that is laid to our charge, wee iudg yow, wee condemne our Superiours &c.

The examiner.

Here you rehearse doctour Peter Martir by precemeale, when as there is no writer of these dayes more evidently against you. But because you woulde haue men to suppose that all the learned iāne vppō your side youe, are contēt also that this man should speake two wordes, rather then be thought to kepesilence. And touching this great Clarkes minde, peruse ouer his Epistle that foloweth, and loke on his Commentaries vpon the first to the Corinthians.

The Answerer.

Here yow wrangle as yow are wont to do, but Peter Martyr whose authoritie yow brag so much of callith them relikes of the Ammorites & that bothe in his epistelle before the commentarie to the Iudges, written sence that which yow translate, & in his epistelle to the Bishop of Elye, before his answer to Smithe which wo wordes although they do sufficientlye proue, that he wold haue such stuffe utterlie to be abolished, yet beside them also yow haue before in this answer in xii seuerall placis sentencis of his, to the same purpose wherof all saue one, were written, sence the epistles that yow make so much of, which being well weyed

weyid, make littill for your purpose. And yet
 that it may apere how often & how earnest Pe-
 ter Martyr is, in invehying against this stuffe,
 where & whan soeuer occasion seruith, wee ha
 ue added affewe mo sentencis of his. Cutauit
 vero Iehu templa Balis &c, Iehu also caussed the
 Temples of Ball, to be destroyed, lest they
 should retorne to there formar vse: wherfore I
 thinke that manie do not well, which altho-
 ugh they haue imbraced the gospel of the son-
 ne of god, yet they haue kept still the instru-
 ments of poperie, after anye sort. And they
 haue prouided much better for godlines, w-
 hich haue caused Images, Idolls & also the or-
 naments of poperie to be cleane cut awaye.
 Also whan he hathe spoken of the consecra-
 tion of leuiticalll priests, he hathe these words
 (Sublatis autem istis vmbris, nobis nihil relin-
 quitur nisi impositio manuū, &c.) But all these
 shadowes being taken awaye, ther is nothing
 left for vs, but laying on of hands. But the
 papists (I wene) that they might be more re-
 uerencid haue translated to them selues all
 those Ceremonies and rites of Moses: they are
 clipped, shauen, washed, oynted and clothed.
 ad I marvel somewhat why they are not circū-
 cised. Hee Peter Martyr denieth that clothing
 to Christian ministers. & makith it proper to
 papists, as imediatlie after he affirmith it to be
 a peece of ther Character, & a marke, of theirs.
 also writing upon Gedeons ephod, which
 he made for a pollitike end.
 He affirmith that if God will not allowe rites

2. Re. 01.

1. Sam. 7

2. Reg. 2.

and Ceremonies, of his own Institution, when they were done with outfaith, how much lesse will he allowe those inuentiōs off men, which because they haue no grouūd of his word are altogether voide of faith. And againe (*obiicitur item nobis quod in sacris utamur vestibus prophanis &c.* speaking of the papistes) he saith they abiect also against vs, that in our holie seruice, wee vse comon garments: & in our common vse, wear no grauer apparell. In dead we confesse that wee follow Christ & his Apostells, which did not wear an apparell diuerse or differing from other men. Also in Iud. 10 fo. 117. repe tith the like obiection of the papistes. (*Et denique quod nostræ ceremoniæ, &c.*) And finally that our Ceremonies to senses of the fleshe are dry, and without plesantnes, they haue no garments, no pricke song, no Organes, no play-erlike Masses. In the same commentarie, fo. 87. he aunswerith a great obiection of yours: concerning the sacrifice and woode that was dedicated to Baal, which God commaunded to be offered to him saying that therfore it is not lawfull for vs to eat Idol offerings: and apply at our pleasure idolatrous Ceremonies to gods seru-uis, because god bi singular priuiledg. once commaunded yt, for he made lawes for men, and not for him selfe.

And vpon the 19. ch. fo. 174. he declarith how fare the authoritie of the ciuil Magistrat which yow vige so vehemently against vs doth extend (*Subiicitur Ecclesiastica potestas magistratui, &c.*) The Ecclesiasticall power is subiect to the Magistrat, non in subiection spiri-
tual

tuall but politicall. For concerning the Sacraments, and preachings, it is not subiect vnto him. For the word of god and the Sacraments, which the minister vsith, the Magistrat cannot bend, or bowe neither compell the pastors or teachers of the Chith to teach other wise. Or mynister the Sacraments otherwise then is prescribed by the word of God.

Concerning his comment, on the first of the Corrinth. wee haue vewid it, & somewhat wee haue found against yow, but nothing that makith for yow. Here wee bring to yow in dede Peter Martyr speking to yow in print & not out of broken papers.

The examiner.

That glorious Martir of Chryst doctour Ridley, you report, howe he being required of papisticall persecutours to do on all their massing apparell, that thereby the papistes might reioyce and worke their spite, he (you say) refused them, and spoke then vehemently against them. Surely herein he did like a constant professour of Christes religion, perceiving the ende and purpose nought and wicked, wherfore those thinges were then inforced vppon him. It was meete that he shoulde not then yelde one iote to them, that sought to bring him into spirituall bondage againe. But eueti man that will, may see a great vnlikenlihood betwixt those times and ours, betwixt their vse then, and nowe betwixt their ende and commaundementes, & those that be now.

Doct. Rid

Galat. 3.

The aunswerer.

Yf the onelic end and purpose of the commaun-

I. i ii.

ders made Rydlie Inueygh so vehementlie & bitterlie against the popish garments he was much to blame to giue them so odious names, as to call them, abominable, folish, yea to fond for a vice in a playe, which in. v. yeares after shold be so profitable, so full of edifying, so oderlie, so decent, for the best gospellers in England. But it is well known that this holie Martyr, repented at his death that he had maneynid them so much in his life. Lerne yow that liue, this good lesson of a worthy Martyr preparing himselfe to die. This was Cygnea cantio. the last swete song of that good Swanne.

The examiner.

What iniurie you do to that worthy Bishop Master Iewel, in framing his sentence to serue your humour, al men that knowe him, see, and futher vnderstand that he is not of your minde. You would faine[belike] make a number, yf you might, wherfore you will haue one way, that you want another. They that require your conformitie in these thinges, hauing by Gods lawe and mans, the ouersight also of Gods people in this lande, haue good hope that these thinges [wherein they wishe that you go forward with them to the worke of Gods building] wil do good, and not hurt, in this Church at this season, according to those wordes whiche you bring out of that excellent worke of so learned a Bishop. Thei wel weygh the nature of their people, the manifold occasion they may obaine hereby, to spreade abroad the swete smelling sauour of the Gospell of Christ with diuers other the like considerations. You
had

had done wel, if you woulde haue made some
 profe in these matters, before you so confiden-
 tly bare the matter downe with your vndoub-
 ted asseueration that they do hurt, and want al
 good properties: as yf you saw in one of your
 paroces, what is conuenient for the whole
 Realme. And here with this stoute deniall,
 wanting his profes, you conclude the opinions
 of men, which all both aliue and dead, are [as
 doth fully appeare] cleane contrary to your iud-
 gement in these matters of garmentes.

The answerer.

Wee do that Iernid Bishopp no Iniurie
 to apli a trew minor to his trew & Iernid ma-
 ior. In the howse of god that is hurtfull that
 doth no good, these rites doe no good, Ergo
 they be hurtfull. Yow say theare is hope
 they shall doe verie much good. But he further
 affirmith that all Ceremonies ought to be cle-
 arlyuelie & and albe to edifie: but these rites, are
 nether clere liuelie nor albe to edifie. ergo, they
 ought not to be in the Church. But it is yow
 that do his worthie bishope Iniury, to helpe
 Harding his aduersarie with an aũswer, who
 for breking the bred in 3. peccis, may aũswer
 whatsoeuer yow aũswer or can aũswer for
 surplesis, the one being as indifferent as the o-
 ther. But what this Iernid Bishops iudgement
 is of all relickes of Papistrie maye apere in his
 aũswer to the fourth diuisiõ in 4. page of the
 same Boke, wher he yeldith fower reasons why
 he refused to call it passione Sondaye, not be-
 cause he was ashamed of the passion
 but because it was taken of the papists,
 to be called soe. His wordes are these.

neither do wee refuse your fantasies because they be catholike as yow surmise, but because they be your own, deuised by your selfe of late daies, many of them contrary to gods holie worde & are not catholike. Now let all men iudge whether it be a greater matter to call passiō Sondaye then to weare the apparell that is vreged. we are suar so to call it, is of it selfe but a thing indifferent, & of small importaūce. Thus ye still how our rule out of Tertulian holdeth.

The examiner

In the fourth and last place, yow consider what shall happen to your selues, yf you receiue these rites, as you may wel do with the rest of your brethren, who fight in the lordes warfare, a good fight, hauing faith and a good conscience: You shalbe thought (you saye) to bring the people into Egypt againe.

The wearing of this apparell, which (as you often testifie) is in his owne nature indifferent, can not be likened to the bondage of Egypt, whiche is slauerie to sinne, errour and superstition. The substaunce of popishe religion may well be compared to those cheynes, for that many are sure tyed there, with ignoraunce and blyndnes, from the which you may still go forward (to Gods prayse and your owne discharge) by discrete and diligent teaching, to loose Gods people sitting in darkenes, and in the shadowe of death, as mani a godly man doth yet still, folowyng the worthy examples of wyse preachers aforetime, who in such like thinges contented them selues with the maner
of the

of the region, where they preached, and neuer willed them to lay aside their Heathenifhe apparell, no more then almightie God commaunded his people to caste away from the the Egyptians clothes, when he deliuered them thence, and preached vnto them newe lawes and ordinaunces. Though Moyfes suffered the people so redemed from captiuitie, to vse the Egyptians apparell: yet no man thought that he woulde euer bring the into Egypt againe. Thus then by doctrine yf you labour still to pull some out of captiuitie and darknes, and go before your flocke on that maner, as S. Paul speaketh, you should be a paterne, in worde in conuersation, in loue, in spirite, in faith, and purenes, you nede not to deeme of your selues worse then all godly men will iudge of you, that is, that you be workemen that nede not to be ashamed, rightly diuiding the worde of God, and geuyng Gods household meate in due season. You know howe you must instruct in meekenes an obedience all men, prouing yf God at any tyme will geue them repentaunce, that they may vnderstande the trueth, and that they may come to amendement out of the snares of the deuill: And also you knowe, that wherein you teache other men, you must specially teache your selues, so doying, you shall not leade your flocke to Egypt gaiane. For they turne to Egypt, who wallowe againe in the myre of their sinnes and ertours, who after they were once lightened, and had tasted of the heauely gift, and were made partakers of the holy ghost, make a mocke of the sonne of God (as it

Aug. Epi.
117.

De ciui.
dei. lib. 19
cap. 19.

Exo. 11.

1. Tim. 4

2. Tim. 2
Mat. 24.

2. Tim. 2

Rom. 2.

1. Pet. 2.

Hebr. 6.

is wrytten to the Hebreues) whose case is verie lamentable.

The answerer.

The bondag of Egypt is slauerie to superstition. the substans of popish religion is the verie bondag. superstitious ceremonies are the Cheins wherbie wee wer ryede to it. Yow cauill vaynelie of the Egyptian garments, none of the Israelites wer Egyptiās priests, that wore Idolatrus garments, yow say vvell that vwherein vvee teach other men vvee must teach our selues. wee teach other men to abhorre all popishe Ceremonies, therefore wee must not Imbrace these onre selues. Matth. Illirycus a learned mā, writing against Adiap horistas or indifferent men, altogether agreing with vs and ouerthrowing yow. callith the ceremonies garlike, & onnians of Egypt.

The examiner.

*De corona
milit.*

You haue taught (you say) as Tertullian did: That nothing must be taken frō the Idoll. Tertullian in that place speaketh of that thing, whiche was first inuented, A candidatis diaboli of the Deuils professours, or of them that were meer Idolatours, then he speaketh of that thing which was, Dicatum ipsis a primordio, dedicated to set forth the worship done to idols frō the beginning. which two conditions you finde not in these matters nowe talked of. For they were brought into the Church by them that professed the same God and Christe that we do: neither were they appointed to serue any, sayng

nig the true God, synce the cōmīg of the sonne
of God: And therfore you misreport this au-
thoritie, and such like.

Tertulian dissenteth very muche from y- *De idolol.*
our opinion in the wearyng of abused apparell
as it appeareth where he handeleth somewhat
this matter, saying: Fyrst the causes must be
considered, for the which a man doth any ser-
uice or duetie: Then he graunteth that the pur-
ple robe whiche was vsed of idolatrous prie-
stes, myght be worne, if it were a token of *De cor.*
byrth, of kynne, or of order. Moreouer, in *mil.*
that place whence you fetch your auctoritie,
he thynketh that somethynges inuented and
abused of Idolatours, may serue both to our v-
se, and the seruice of God, yf they haue any
profite, helpe, or comfort for the lyfe of man,
as at large is there set out, where he inueyeth
sharply against the Garlande, being the wor-
ne both of idolatours among Christian men
without all kynde of commoditie, & also of
the Idoll it selfe, which was decked therwith.
Wherefore (yf you had meant plainely) you
myght haue translated these wordes, In habi-
tu idoli, in the habite of the idoll: and not in
the habite of an idolatour, as you haue done.

The aunswener

Wee must thinke you handle the cōtrouerſie
with litle consciēs when yo w wold wrest Ter-
tulian out of our hands, who most planielie

& directlie handliſh oure verie caſe, as Petir Martir in a maner confeſſiſh, & yow do not gredie denie. wee ſaye that papifts are the diuills profeſſours, & that they firſt dedicated them to the ſeruice of their Idolls, for they neuer did good ſeruice in the Church of Chriſt. wee agree with Tertullian, that manie thinges abuſed may be retainid, even garments, but not ſuch as were abuſed to Idolatrie, for he ſaith *Tātū enim honoris nōmine, conferebantur hiis qui familiaritatē Regum, merebantur &c.* They were geuonelic to honor ſuch, as deſerued the familiarity of kings, for if they had bene bound to the priſhod or to any ſeruice of Idolls, doubtles ſuch men of holines & conſtancie, (he meanith Ioseph & Danel) wold ſtreight waye haue refuſed ſuch defiled apparrell. Note heare that Nabuchodonoser & Darius, by whom Daniel was preferred to honer did confeſſe the trew god. And commaunded all men to do the like Dan. 4. & 6. and Tertulianus affirmith that if the apparell had bene ſuch as was vſed to idolatri Daniel wold not haue worne it, for he ſaith that purple & other ſignes of dignities & poweres, that in the beſaig haue benne dedicated to the dignities & powres of idolatrie (*habent prophanationis ſuæ maculam*). they haue their ſpot of prophaning with the idolls themſelues. Againe (*tunicam ſi induas inquinatam per ſe poteris forſitan illam non inquinari per te, ſed tu per illam mūdus eſſe non poteris*). Yf thou put on a garment that is defiled by it ſelfe, thou maiſt perchaunce no defile it by the, but thou by it canſt not be cleane. Nul-
lus ha

birus licitus est apud nos, illicito actui ascriptus. No apparell is lawfull for vs that hath bene appoincted for an vnlawfull act. Speking of apparell appoincted for idolatrie. To be shorth in his booke of prayer he condemnith all Ceremonies vsed in prayer (that haue not authoritie of the scripture) for superstition, & for this cause at the lest not to be vsed, because they make vs like the gentils (vt est quorundam positus pænulis orationem facere, sic enim aduunt ad idola nationes) as the manor of some men is to put of their clokes when they praye, for so the Gentils go to worshipp thier Idoles. To put of a cloke & put on a surplesse are they not indifferent? they are bothe in nature & substans good, in vse & ceremonie forbidden. & why shold this be enioyned? Let these places be wel considered & then iudg whether Testuliã make against vs, and whether wee haue misconstrued his wordes or no.

The examiner.

What you haue taught also (as you write) of the Masse and the Popes holy creatures, you may in that stil continue as occasion shall serue. Yet it is a great marueile that you see not, that it is farre worse to communicate in false religion and idolatrous Sacramentes, then to weare the apparell of the Heathens and suche like, specially when all false and erroneous opinion is quite remoued from them.

The answerer.

Wee cannot but teach that all his holie creatures, are vnholie & superstitious though the creation from god be good. Yow maruaile

that wee see not that it is far worse to communicate in false religion & Idolatrous sacraments, then to weare the apparell. wee maruele greatly, what you should mean to saye soe. S. Paule proueth to the Cor. that to eate meat offered to Idolls, was to communicate with diuells. 1. Cor. 10. Euen as to eat the Sacrament is to communicate with Christ. And to eate of the sacrifices is to be partakers of the alter. What difference there is betwene papists & gentils in this respect, wee cōfesse that wee see not.

The examiner.

Tertullian saith, that many Christian men took vpon Pallium a Heathenish vesture. Hierome saith, that many Godlie men wore the Greke Philosophers weede, so that therefore they were pointed at as they went. Clemens (if you like his auctoritie) saith, S. Peter had vpon him that garment called Pallium. Chrysostome, saith, that Paule also sent for his Pallium, a Romish garment, for his vse, and yet these were not thought, naye they would not communicate with the Gentiles in their seruing of deuils. Many an honest man weareth a Hatte, which was the priuilege of Ceres priestes and Iupiters: and yet detesteth idolatrie. Many a godly Leuite preached Christ (no doubt of it) in his Iewish apparell: and yet he was well knownen to flee Iewish religion. It is not then (as you thinke) as great an euill to weare garments abused, as to be partaker of idolatrous sacrifice, specially when as to the godly Christian all things are sanctified.

De pall.

Ad fab.

Cle. recog.

7.

2 Tim. 4.

Ter. de pal.

Angell.

lib. cap. 15

The answerer.

Colleworts twise sodden are poison, wee haue before answered off Tertulians cloke, that it was the mantel of a philosopher, not of an Idolaterr, as for the hates of Ceres & Iupiters priests, wee haue not to do with them, no more then with Cardnalls hattes. yow shold proue that Ceres & Iupiters priests, if they were made ministers of the Church of Christ, might retaine ther hattes, by which they were known to be Ceres & Iupiters preists. Our hattes are not priuilegiati galeri, priuileged hattes appointed to serue in religion, but comon & ciuill hattes, For the leuites wee answered before, that they had no such vsuall apparell distinct from other men as yow fantasy. As clear as yow make it, yow shall neuer proue that, such Christian leuits preached or ministred in their Ephods. Barnabas was a leuit, what Iewish apparell wore he? wee rede that he had so litill regard to his apparell that he rent it with Paull whan he saue God dishonored. Paull was a Pharisie but he had giuen ouer pharisaical apparell, and wore as yow graunt (pallium) a romish garment, ergo not lewis he. And in the counsell he was fayne to declare, & that with a loud voyce, that he was a pharise, he was not known by his garment to be one.

Act. 4.

Act. 23

The examiner

Now at length are you come to the Epilogue *Epilog.* [as it were] or full conclusion of your worke, and pretende great feare, where as litle needeth and alleage feeble causes for so stoute a refusall, and bragge of couragious constancie to much out of time. Yf you haue taught [for your]

teaching you oftentimes tell vs of, as wherein
 (belike) you coulde not sometime vndiscretely
 behaue your selues) that no holines is to be han-
 ged vpon any kinde of apparell: that they be su-
 perfluous of them selues toward our saluation:
 that some haue ben abused to superstition: and
 yf you so declare still, and yet not without law-
 full auctoritie, vpon some good considerations,
 and to an ende both politicall and also profitab-
 le: nowe vse these thinges whiche you knowe
 other godlie are contented to weare, not for
 holines, saluation, or superstition, but that they
 woulde (as it were) redeeme the time of prea-
 ching Christes Gospell to his people, by Gods
 grace, none of those sortes of men, for whom
 you (and we also) are carefull, shall by you iust-
 ly be hurt: neyther shall your doctrine ryght-
 ly be called into suspicion, as whiche was and
 is all one, though it be vttered in apparell, ra-
 ther appointed by order, then deuised and cho-
 sen by private mens heades.

The Answerer.

Yf wee had as large consciencis as yow
 haue gowne sleaues, perchaunce wee nede not
 feare, but for anie thing that yow saye wee ha-
 ue greate cause to feare, lest wee offend, ad brig
 our doctrine, that wee haue taught into doubt
 and that wee shall teach into suspicion.

The examiner.

This many men thynke very straunge in
 you, that you stande in greater feare that men
 will beleue rather your apparell then your wor-
 des: your coate, then your preachyng: your
 outeward shewe then your inward minde,
 often

often opened by speache, and plainelie set before them to perceiue. what do you iudge of gods people, that they be so muche without sense & vnderstanding? Yow feare the thing your selues imagine, and imagine euen what you list.

The Answerer.

wee iudge gods people to be as by experiences wee find them, and it is rather like they will beleue our doings, then our sayings. yf wee saye all markes of Idolatrie are to be abhorred, manie seing vs vse them our selues, will thinke thear is no great daunger in vsing them, nor truth in our wordes, what so euar wee saye of them. yt is the best persuation, if the tonge & the cote talke & theache one thing. As for offence goeing, our protestation will not excuse vs, no more then if a man wold willfullie dig a pitt breake a bridg, or lay a log, in the waye & then cry out & saye O. take hede you /fall not. wee must stopp holles not make them take a waye stombling blockes, nor laye them, & then bid men bewar of them.

The examiner.

Here next may be seene your seuere and sharpe sentence vpon all you brethren and fellowe ministers, when yow in your selues pronounce but hell and dampnation to all them which vppon sincere loue towarde the flocke of Christ, hauing a wide doore opened vnto them by gods singuler grace, to spreade abroad the knowledge of Christ, haue not such regarde in whar apparell they shoulde enter and see-de, as to be found faithful dispensours of the

1. Cor. 16.

misteries of God. In which paynefull seruice yf they go forward to the ende, I hall heare not that terrible voyce vpon the naughtie seruaunt, which you vtter: but the comfortable saying to the good seruaunt, Well god seruaunt. &c.

The answerer.

Nay here may be sene your false and vncharitable interpretation to say that we threaten to others, that wee fear to our selues. Of other we saye once againe, they stande or fall to their Lorde, who by his fyre shall bourn all the haye, strawe, and woode, and saue all them that holde fast vpon the onely foundation Iesus Christ.

The examiner.

Luk 19. In the iudgement of all wise men, you had done right well, yf you had either stayed your penne in this place, or spoken more plainly for the discharge of some, when as you notifie to the world, that the earnest solicitours of these matters were blouddy persecutours, and still beare backe in the religion of Christ.

Surely the sagest and sobrest in this common wealth & Church, conceiue a better opinion of them that first stablyshed these thinges by lawe, and of them also which of due tie nowe cal vpon the execution of the same, as they may rightlie of them, by whom chieselie all Romishe religion, with superstition and error, was through the spirite of God bannished this Realme.

Well, howe soeuer it hath pleased you for spite against some one, to bring a great number
of

of very godly in obloqui and suspicion, yf the things required be indifferent in them selues, and not so horrible & dangerous for this Church at these dayes (as the prudent and chare ouerseers iudge, euen as it were in the sight of Christ, to whom they must render an accompt for his deare flocke) what matter is it who they be that call, vpon you to accomplishe your duetie? Vlesse you thinke that no man ought to make generall lawes in the like cases, but let euery Curate be supreme gouernour in his owne parish. which loose imagination, what incoueniencie it will drawe with it, you may well consider.

Howe innocent handes they haue from the bloud of all Gods Saintes, who vnder a most godly, vertuous, and pure regiment, deale with you all maner of wayes, that you slippe not from your loyall obedience, yea though they shoulde vse towarde some of you charitable seueritie, terrible lenitie, auengement medicinall (as S. Augustine setteth out the true ecclesiasticall discipline) not only the wise within this Realme vnderstande: but the enemies also without, confesse.

contra. b.
Peil. li. 3.
cap. 4.

The Answerer.

All wyse men be not of one iudgement, but they may easilie see if they wil that to be trew which wee haue sayde, that the earnest solliciters in these matters, seke not the aduancement of gods glorie, but the defacing of the Gospell. Yow allwayes burthen vs wyth enuye, as though we ment all them that by

anie meanes, medle with the matter, to be blodie persecuters, nay all godlie men wish, and wee as gods Ministers, may speake, that those prudent and chaire overseers which tythe mint and anice wolde rather execute mercie and Iudgment. mercie in prouiding moe then ten thousand Preachers, not hindering those few that are. Iudgment in discerning betwene halfe Papistes, Hietlinges, and faithfull and learned preachers. Iudgment in restoringe discipline to the Church withoute the which it is no perfecte Church, therbie to punishe the euill and cherish the good. not to be so straight in exhortinge trifles as though nothinge wanted to the perfection of the Church but the apparell of ministers

The examiner

But because your enemies, as you surmize, put you in minde of your duetifull subiection, you will not be cowards (you say) yeelding your weapons to your aduersaries hands: As if by wearing this apparell, the sword of Gods worde were wrested out of your handeling, whereas (you knowe well enough) in these orders: you may manfully caste downe strong holdes, overthrowe imaginations, and euery high thing that exalteth him telfe against the knowledge of God, and bring into captiuitie all vnderstanding, to the obedience of Christ, yea and take vengeance of all disobedience, as S. Paule describerh at large the faithful preachers weapons and fight.

1. Cor. 10

The answerer.

We count Hipocrites and papistes, to be
our

our Enimies, not such as you surmize, to w^home we sholde yeld, the power of gods worde though wee kepte the bookes, yf wee did that which wee haue taught to be contrarie.

The examiner.

Nay God graunt this vndiscrete dealing of yours, be not a voluntarie throwinge awaye of your weapons in dede, maruailous dangerous also to Christes people committed to your charge, whyles you open thus a gappe for hirelynges to crepe in, and defende not your flockes from the great peryls of heynous errors, and vngodlynesse of lyfe, because some ha-uyng interest, aswell as you, in your sheepe, shewe vnto you an orderly poynt or two.

The examiner.

This is vntimelie iustlinge, to knowe we are violentlie thruste out, and saye wee willinglie leaue our flockes, wee trust that they which can defend the cause alone without vs, will prouide for the Church with out vs which God graunt.

The examiner.

Last of all, you request two thynges. The one: That you may kepe your conscience vndefiled. This your petition in some thynges touching the worship of God, myght haue his place: But in these matters (which you call indifferent) what is it that shoulde defyle you? The thing hit self or your weake opinion of it? The thyng it selfe doth not pollute you: For (as saint Paule sayth to the pure, all thynges are pure. And agrine: Nothing is commo or vncleane of it selfe. Nowe as concerning your weakenes (thikes be to God (that which

Tit. pri.

Rom: 14.

1. Cor. 9

1. Cor. 8. the same S. Paule reporteth of the Corinthians, may be verified of you: we all haue knowledge. And; we are sure that an Idoll is nothing in the worlde, and that there is none other God but one. It were to be wished (and would to God there were no examples now of it) that none of them which pretende herin a straitnes of conscience, did straine a Gnat, and swallowe a Camell.

Math. 23

The Answerer.

Last of all yow repete youre principalls so often craned, and yet neuer graunted that these thinges, are indifferent, then that there is no waye to spotte our consciencis, vlesse they were weake, as though they may not be spotted by giuing offense to others. We maruell wyth what learninge and consciens yow alledge Saincte Pauls affirmation, that which was but his aduersaries obiection, wee haue all knowledg, when immediatlie after in plaine wordes he denieth it, to be trew, sayeng all mē haue not knowledge. Yf anie of our iudgemēt in this matter straine at a goatt, or swallowe a Camell, we haue not nor will not take vpon vs to defend them.

The examiner.

Next you require, freedom to teach your flockes by doctrine. This thing your bounden obedience may easilie obtaine: where as by your owne wifulnes, you deprive your selues therof. Then you would go before your shepe in that which you haue thought. If it be as farre as becommeth your owne persons and degree, you shall deserue thanks, when.

whensoever you perfourme it. For though it chaunce so oftentimes, that many thinges are to be taught of them selues indifferent: yet in your example it shall not be lawfull for you to vse them before your parocces as you list. Meete is it that Christian people heare diuers times of the freedome of conscience, in meates, places, times, and dayes: and yet neither yow nor they ought to disturbe politicall order lawfully taken.

The answerer.

Yet againe we depride our selues, when all the worlde knoweth we are deprived by others, and wolde gladlie parte from our living, vpon condicion we might preach Christ purlie. S. Paull was gladde that Christ was preached wheather it were of occasion, or good will. God graunt the same mind to all our Bishops and magistrates. our requests were made in humble suet and were of the fathers of the Clergie them selues thought, resonable, we hope the *Queenes Maiestie* will giue a more mercifull answer then yow haue, who haue bene in all your treatise against vs your poore, bretherne a cruell Orator.

The examiner.

whiche disturbance of publique quiet in rites and ordinances (which may be for the varietie of places diuers, and yet to be straitly obserued) what a great offence it is, not only the Scriptures may teache you, & the vsage of Christes true Church: but also the determination of this Church in Englande, both agreed vpon in kyng Edward.

ardes dayes, & also testified and subscribed by them selues, who nowe woulde gaynsay their owne doynges then. The wordes which the whole Synode were well pleased withall, & wherunto all the Cleargies handes are set to be these:

*In the ar-
ticles agre-
ed in the
last Sino-
de.*

It is not necessary that tradicions and ceremonies be in all places one or vtterly lyke, for at all tymes they haue ben dyuers, and maye be chaunged according to the diuersities of Countreys, tymes, and mens maners, so that nothing be ordered agaynst the worde of God. VVho- soeuer through his priuate iudgement, wyl- lingly and purposely doth openly breake the traditions and ceremonies of the Church, w- hich be not repugnaunt to the word of God, and be ordeyned and approued by common auctoritie, ough to be rebuked openly (that o- ther may feare to do the like) as one that offen- deth agaynst the common order of the Church, and hurteth the auctoritie of the Magistrate, and woundeth het consciences of the weake brethen.

After these Godly mens iudgementes, if you go before your flocke in this quiet maner, your example verily shall edifie much.

Thus therefore, if we all shalbe faithfull & wise seruantes, geuyng our maisters hous hol- de their duerie of meate in due season, and al- so be founde by our Lorde, when he cometh, so doig, happy shall we be and we shall haue our portio, not with the hypocrites, where is wee- pig ad gnashig of teeth: but with the blessed in the kingdome of the most mightie God, which is kyng

is kyng of kynges and Lorde of Lordes, to whom be honour and rule cuerlastyng. Amen.

The answerer.

The articles of the Synode haue such cōditions annexed to them, that wee nede not feare to subscribe to them againe in the former, so that nohing be ordered against the word of god in the latter which be not repugnaunt to the word of god according to these conditiones we praye god that all men may decree and obey orders.

The examiner.

But let vs folowe the trueth in loue, and in all thynges growe vp into hym which is the head, that is Christ. *Ephes. 4.*

The answerer.

It is the thing that we wish to followe, the trueth in loue and in all thinges to growe vppe into Christ, which is the head and not to grow backward to Antichrist.

The examiner.

Neuerthelesse, in that whereunto we are come, let vs proceade by one rule, that we may be of one accorde. *Phil. 3.*

The answerer.

You shold haue added the wordes goinge before, let vs thefore as manie as be perfect be thus minded, and yf yow be otherwile minded, God shall reueale that same vnto yow. yf yow wolde be content, that as manie as be perfect, continew in the same minde, we wolde be glad to proceade by one rule, that we may all be of one accorde to the which wee wish yow wolde with vs saye. Amen.

FINIS.